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THE  
INTEREST  
OF  
ENGLAND

HOW IT CONSISTS IN  
Vnity of the Protestant  
RELIGION.

With Expedients moderate and effectuall to  
establisth it by the extirpation  
of the papacy.

---

By a Member of the House of Commons.

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*Modi Entis sunt quinque,  
Unum, verum, bonum, aliquid, Res. Magi.  
Enchir. Metap. Cap. 2.*

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LONDON,

Printed by E. Griffin, for Lawrence Blaicklocke, and are to be  
sold at his shop at the Sugar-loafe in Fleete-streete  
next Temple-Bar. 1642.

AC911.1642.C66



## To the Reader.

**Z**Eale to the service of my King and Country throngs these apprehensions to the publicke, rough, and unpolisht, that they may be Timous.

The novelty of the matter, and my knowne dulnesse, would have prejudg'd a bare motion, and buried it in the wombe : therefore rather then a subject so considerable should perish, unballanc'd, I have expos'd my sence (yet Diogeticè, not dogmaticè, by way of inquisition not Doctrinè) to bee at leasure pondered, and by it, my selfe censur'd.

Troth tis, ability I pretend to none but this, to know, that I have little ; A sufficiency perhaps not unseasonable : However innocent and faire endeavours are not discountenanc't, but by ignorance, or humour, which as they traduce giddily, I despise ; to such whose steddly judgements, first apprehend, then deliberate, lastly judge, I submissly wayle, and from them I expect either

A 2

ripening

To the Reader.

ripening of what is here, like my selfe, greene;  
or but a gentle reprehension thus; tis his error, and  
thats to bee a Man;

I had not thus apologiz'd, but to usher in a  
modest opportunity to expresse, that in this wanton  
age when the Presse riots, this as lawfull issue  
is acknowledged by,

William Constantine.

E societ. Medii Templi,

8. Augusti 1642.

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## THE Interest of England, &c.



That *misterious* order the society of *Iesuits* diligence not onely their *Priestly* office, but upon emergents the embroylment of a *State*, To effect which, they are trained up in exact principles, as of *Sophistry* to amuse a disputant, so of *Politicks* to subvert Interests.

The designe of the society of *Iesuits*.

Their *supreme* designe is to reduce the whole *Christian* *Laiety* under one *King* and that of *Spain*, the *Spirituality* under one *Pope*, as they are both under one *God*: the *Spaniard* cherishes this project with speciall countenance to that society, to preserve which in constant growth, hee charges himselfe to erect and supply severall *Colledges*, beyond the Seas, to entertaine the *English*, and hee stages instruments where there is the cheifest concourse, to insinuate and decoy thither our ripest wits: which instruments qualified with the quintessence of sleight, have so wrought upon the penury of some, upon the giddinesse of others, upon the ungroundednesse of the rest, upon all with flattery and faire promises, that they stoope multitudes to their *Lure*.

\**St. Omers, Valledolid, Leig Doway, Brussels, &c.*

Now this bounty of their great *Patron*, these fugitives are obliged to gratify with the *Ruine* or at least *distractiō* of their owne country; which (being assayed to be industrious, and dismissed thither) they labour, and negotiate stoutly, by



Divide & in-  
petra. Match.

close and undermining practices, whereof it is their principall, to suggest Jelousies and foment misapprehensions betweene King and people. In which act, their *subtlety* it is, not to bee visible, nay they contrive those resolutions which seeme most opposite to be their *Engines*; for they are posselt that they shone not, nay that they merit, though they *dissemble, slander, faine apparitions, miracles, &c.* any thing to promote the cause; But *Delus circuitu non tollitur*.

11 Rep. 74.

By these divisions *Spaine* ( though it cost deepe, ) acquires an admirable purchase, for while *England* struggles in *selfe-plundring*, its power is *disunited*, and so disabled to apprehend the advantage of the necessities, and uncompactednes of the *Spanish Forces*, whereby it is diverted from some exploits of *bravery* to relieve *confederates*, reinstate *alliances*, partake the *Indies, &c.*

The Rebellion  
in Ireland how,  
&c. why fomented by the  
Jesuits.

Even now when *this Kingdome* more risely began to *rowse* and *chase* its owne interest, and was almost incited in condition to propose *overtures* for the honour of the *King* and *Nation*, its providence and vigour is diverted by a rebellion in *Ireland*, blowne up. (doubtlesse) by an influence from the aforefaid principle of the *Jesuites*, flattering the *unsteddy* people to their owne *confusion*; by fond promises of *supply* and *coun-tenance*; Not that they hop't to *inforce* conditions by that more cumbersome then powerfull war, but that *England* toyl-ling to reduce its owne *Rebells* may exhaust it selfe, and not presse at this *precious* instant upon the interests of *Spaine*, that so sensing us off this busy yeare, hee may provide more firmly in the next to obviate our atcheivements.

\* Καθολικός,  
Univerſalis item  
perpetuus. Philo-  
ſo de Vita M. lib. 3

The *Spaniard* further to secure this principle, imprints and publishes to all *Romanists* a reputation of his *Fast zeale* to the *Papacy*; whereby he has acquir'd that *boundlesse* title of *King* *Catholick*; and in pursuance imployd that cruell spy the *Inquisition*, by which as hee has invincibly intayld the *slavery* of *ignorance* upon his owne *subiects*, so he, worries out all exercise of the *reformation* in his dominions, which other *Romish* states are induced to connive at, some to *tolerate*; nay in most treaties he negotiats ( as a *seeming-prime* article ) the *indemnity* of *Romanists*, as their indulgent *Patron*; under which

vizard

Wizard hee insinuates into the affections of some blind zelots (such as sadome not to the depth of interest) in all states, whose fond devotion hurries them upon all occasions, to second His as they would Gods cause.

Section. I.

**N**OW (doubtlesse) there is no state wisdom that can more engrandize the royal Maiesty of this Kingdom then to mate-  
 rest of Eng-  
 land, is zeale  
 to the Refor-  
 mation,  
 and countertermine the aforesaid principles of Spaine; Let Eng-  
 land purchase to it selfe a serious, fixt and constant reputati-  
 on of zeale to the reformed Church, such as Spaine has to the  
 Papacy, and as it shall conduce to Gods glory in the purity of  
 his worship, so shall it erect a puissance selfe-dependant in  
 this Crowne, not inferiour to that of France or Spaine: For  
 this Kingdome being then unanimous in designe will be most  
 powerfull of all protestants, and being admirably opportune  
 for scituation, shall be courted and apply'd to with confidence  
 by all parties of the Reformation as there grand protector, by  
 whose trusty correspondency and Unity of religious interest,  
 it shall attaine some glorious influence and power in all states of  
 Christendome.

That blest Union of the two Crownes, with that of Ireland,  
 has enthron'd his royall Maiesty in dominions, glorious, inde-  
 pendent, close-joynted, As free and resolute, as they are populous  
 and rich; and opportunely him (in the trust and strength of his  
 owne subjects) to become as the envy so the terror of his  
 forraine adversaries; yet if in one bosome we foster two profes-  
 sions, that brave puissance will spend in selfe-wasting; wee  
 shall Militare cum Erasme, exploit nothing, but our owne  
 distractions; for what enterprize soever we undertake it thwarts  
 the interest of one Religion, which so thwarted will retard;  
 and stumble the expedition with as much slight, and zeale as  
 the other presses onward; or be it by both Religions condis-  
 cended to, (hardly possible unlesse against the infidells) dif-  
 ference of opinion among the undertakers will dayly admitti-  
 ber occasion of debate, which begets offence, that reluctancy  
 of

--Diris orbe  
 Britannos virg.

Eras. Adagidema  
 Penelopes telum  
 texere, to doe and  
 undae.

of spirit, and thence *foreflowing*, if not *differtion* of the whole deligne.

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*Section 3.*

1.  
Some meanes  
propofed to e-  
ftablifh the Re-  
formation,  
more perfect.

**T**O prevent ſuch *mifchiefe* is to purſue our *maxime*; and to that end tis firſt requiſite, that his Maſteſty be pleaſed to tranſact his *cloſe-counſels*, and *great affaires*, with the *advife* of ſuch perſons whoſe relations are *truly only* Engliſh; ſuch whoſe *tenderneſſe* in conſcience to the *purity* of *Chriſts Goſpell*, is moſt *conſpicuous* and *precife*; for theſe as they are moſt *averse* to a reconcilment with the *Church of Rome*, ſo will they moſt *diligence* conſuſion to the deſignes of *Ieſuits*; who ( if it be *fecible* ) will *ferret* into our *State-counſells*, ( as to them moſt *dangerous*, and *ſuſpected* ) To effect which they are accom-  
modated, as with that *mighty Patron* before rehearſed, ſo with a *frolicke purſe*; againſt the *aſſaults* of which, there can be no engagement of *ſuch ſecurity* as *conſcience* in *Religion*, *Ex Diametro*, oppugnant.

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*Section 4.*

2.  
Colledges to  
entertaine con-  
verts.

**N**Ext let ſome *Colledge* in either *Univerſity* bee indowed to intertaine ſuch *Prieſts* as ſhall *convert*, over which by *diſcreet providence*, let ſuch *Divines* be elected *Governors*, as are moſt *zealous*, *conſcientious*, and *profound*; For the *raw Prieſt* being huddled into *orders* is at the inſtant manacled by three *vowes*, of *poverty*, *chaſtity*, and *obedience*, and this is the *buttreſſe* which ſupports the *Papacy*; for by theſe the ſilly *prieſt* is obliged to blind obſervance of *what ever* his *ſuperior* ſhall injoyne, and likewise driven to *abandon* all other *dependance*, but the *Pope the publik father*; From whoſe ſervice he may not be *diverted* by *ingagement* to *wife*, or *child*; He muſt forſake *alliances*, deſert *promotions*, ſolely he muſt *hackny* to ſupport the *reputation* of his *loose ſuperiors*; Being thus deprived of all other *relations*, if upon the *illumination* of *Gods Spirit*, he ſhall *ſtagger* in opinion, and begins to ſavour the *true ſence* of his *impoſed drudgery*; as hee ſhall bee purſued with all  
violence



violence *ad ravim usque* by his awfull Hierarkist ( for that *fly-chain* without which the *Papacy* cannot subsist, is now link't in this Kingdome ) so is there none of the reformed party to whom with confidence hee dares apply, for reliefe or Counsell; It being so sharply penall by our *Lawes* to have commerce with *Priests*; whereby every man endeavours rather to betray then comfort and compose his distracted fancy: Now were there a *Colledge* as aforesaid, where (*un-indangered*) there *hesitations* might be settled, their *soules* consoled, their *bodies* cherish'd, and protected, many like the *stray sheepe* might have opportunity, to underceive themselves, and encouragement to retire to the *true fold*, and prove rare instruments as to *unmaske* their owne *seducements* so to preserve others from the like *sorceries*; urge I need not, how mightily the *repute* of such ( and I doubt not *such* ) conversions would conduce to the advantage of the *Reformation*, and the disabusing many a darke soule, precious in the sight of God. *Summa ratio est quæ pro religione facit.*

Then tis requisite to fore-lay the number of Recusants, to win such as are posselt (if possible) to conformity, however to crop the increase; To worke upon the conscience is indeed spirituall, and totally to unsoule the error, requires an Expedient also that is spirituall, and so proportionable to the worke, that is an exact Church-discipline, a fence sutable to the Vine; A Discipline as apt, well accommodated, and as naturall to cherish knowledge, the drift of the Gospel, as the Romish discipline is to conceale and smother it: A Discipline adequate, sisting, and close-rivited, to restrain libertinisme in life as well as in opinion, awfull to casuall each-bower extravagancies in sin or schisme, as well as such as are censurable and mulctuary; ἐπισκοπῆντες, overseeing, not coacte but libenter, not *lucris gratia* but prompto animo, not for gaine but conscience, not Lording it over κλήρῳ cleris, all Christians, Gods heritage, but as examples to the Flock whereof they are *Episcopi* overseers. That there be not two separate Jurisdictions in one Kingdome Regall and Papall, which ever clash and bandy, but that all may be equally, in the same sort subservient to the Crowne; such as may beget confidence in forraine parties, as of our utter abolition

3 An apt Church-discipline necessary to produce a Unity.

1 Pet. 5. 2.

Revel. 1. 7. 2.

Acts 20. 17. & 28.

of the *Papacy*, and its dependants, so of our fast adherence to the reformation.

The Result of this I expect with all patience and humility, from the sage debate of such learned persons as shall be by authority thereto assigned, to whose wisdoms and moderation I commend it *Mercurio dextro* with all good speed.

Suffice it that the subject of this discourse is the inquiry what furtherance to this Unity may be attained by *Laws civil*, executed in the ordinary Courts of Justice.

And tis true; should we trace the Spaniard in his vigorous *Inquisition*, wee may not be asper'd with cruelty without reflection upon his owne practice; but for that the inhumanity of one justifies not the same in others, and for that the tender conscience is rather to be mildly thawed, then inforc'd or violenc'd; for that, obedience that is uncordiall, favours not as a pleasing sacrifice; Lastly for that their error seemes neither

\* *Iniquum non est presumendum* malice or obstinacy, but misapprehension and ignorance, as in charity we may presume; Therefore it seemes reasonable to reject such barbarismes, and to labour unity, by courtes more  
4. Rep. 72. Et stabiliatur, pre-  
sumptum donec  
probetur in con-  
trarium 15. Rep.  
7.6 Rep. 73. *civil*, ingenuous, and gospellary, and in proces of time no lesse effectuall.

That which to this effect, I shall with all humility propose, is the rough modell of a statute, abridg'd, and reasond as it folowes.

First, it seemes not unworthy a debate whether it were not requisite to be enacted.

### i. Clause.

To repeale all former statutes so farre as they concerne Re-  
cusants for Re-  
cusancie. **T**hat so much of all and every the Statutes now in force against *Recusants*, and all the penalties, forfeitures, disabilities, &c. imposed by them for the same, may be repealed.

The Statutes in force intri-  
cate & many. **I**f The Statutes against *Recusants* as they are \* many, so they are confus'd, voluminous, and intricate, for being enacted in severall ages according to the emergency of things and times,  
\* 26. H. 8. 3. some are supposed, as now not so seasonable so to entere with

with the rest, which difficulty so scruples the unstudied *Majestrate*, that he growes tender in the execution of any, as willing rather to transgresse in non-se'ance, then injustice; Therefore to explaine the *ambiguities*, to satisfie the scrupulous, and to quicken such as are most materiall to an execution, it will be necessary to compendiate the now most usefull Clauses of all those Statutes into one. \* *Misera est servitus ubi jus est vagum.*

2 Ed. 6. 20.  
1 Eli. 1. 2.  
23 Eli. 1.  
27 Eli. 2.  
29 Eli. 6.  
35 Eli. 1. 2.  
1 Ja. 4.  
3 Ja. 4. 5.  
7 Ja. 7.  
3 Ch. 2.

2. The nature of the *Lawes* in force seeme rather to intend the easing them of their renew, then us of their religion; for paying † 2 parts of their annuall profits or twenty pound per mensem, the practice of their service is in a manner continued; Or indeed, it seemes to expose them to a necessity of absolute compliance to the loose pleasure of such informers to whom their forfeitures shall be assign'd, for if they shall submit they attaine by Court-slight ( notwithstanding his *Majesties* best providence, to the contrary) a dispensation, or slender composition, if they expostulate, they shall then be with rigour harass'd by the *Lawes*; Either they must serve scane contribute to such what ever overtures the projectors shall propose, or they shall be legally liable to their spoyle and rapine; so that should such as have the *Princes* Eare at Court incline to policy more then to religion ( which tis possible some future age may evidence ) it might seeme State wisdom rather to increase by dispensation, then suppress by execution the number of *Recusants*.

\* 6. Rep. 42.  
† 29. Eli. 6.  
3 Ja. 4.  
The true state and condition of Recusants under the Lawes in force:

Farther it has beene the wisdom of all States either totally and impartially to eradicate such parties as they suppose dangerous, or to allot them such conditions as they may tolerably undergoe; \* The *Privernates* rebel'd, and being almost re-subdued to the vassalage of Rome, they addresse by their *Embassadors* for termes of peace; The *Senate* sternly aske them, what new peace they could expect, that had so insolently infring'd the old; 'Twas answered stoutly, we must now take such peace as you please to give; If it be moderate, you shall finde it faithfull; If too heavy it will be continued only till an opportunity to avoyd it; The bravery and streng sence of this expression induc'd that wise Senate to assigne them their owne demands; I instance this to insinuate, that if we admit *recusants* a sub-

\* Livy. lib. 5.



<sup>a</sup> Terent. in  
Pborsn.

<sup>b</sup> Virg. *Æ-*  
*neid. lib. 5.*

<sup>c</sup> Cicero in Ca-  
tel. Orat. prima.

<sup>d</sup> Judge 15. 4.

Tacit.

Not disad-  
vantageous to the  
King to re-  
peale the  
Statutes.

<sup>e</sup> Rex ad tutelam  
legis corporum et  
bonorum est  
erectus. Forster.  
de legib. Angl.  
cap. 13. Stanf.  
Pl. Ca. 99. Bract.  
lib. 2.

<sup>f</sup> Concesso aliquo  
ad concessu vi-  
detur sine quo  
concessum con-  
sistere non potest.  
Inst. Instit. lib. 1.  
fo. 21. 11. Rep.  
322

sistence, we urdge them not with such *sufferances*, as irritate and imbitter, perhaps *make desperate*; for <sup>a</sup> *Cum ad restem res redit*, when persons are expos'd to a continuance of vexation, subjected to be plunderd by such *inferiours* who deligne their owne profit not their conversions, without peradventure they will <sup>b</sup> *maria omnia celo* — miscere, assay all diligences to worke themselves into a more tollerable condition; they will comply with all such *malignant parties* as shall foment *distracti- ons*, and contrive an alteration of the *establisht royall govern- ment*; such as are *perditi homines*, men of lost fortunes, or others that are *exorbitant* in their profession and feare to be reduc'd, such who <sup>c</sup> *Honores quos quietâ Republicâ desperent perturbata se consequi posse arbitrantur*. These and the like, like *Crobylijugum* wil unite in confusion their *common interest*: Though their heads like <sup>d</sup> *Sampsons Foxes* looke severall ways, yet they are *hampered in the Tayles* with firebrands and agree in this like hot *incendiaries* to set the whole Kingdome in combustion, that so either they may continue their *swolne great- nesse*, shuffle into *better fortunes*, inforce a *moderation* in religion, or elce out of *malice* in *revenge* consume the whole body with themselves: *Quid valuit homicida, &c.* How little pris'd the *murderer*, to *inflame the whole World*, since hee saw his *owne ruin* inevitably destin'd.

As to that diminution which by *repeale of these Statutes* will incurdge to the *Kings revenew*, tis sencible that as those receipts are *inconsiderable*, so were those forfeitures never to that end design'd; or were they; doubtlesse the King will con- descend to desert such *perquisites*, as are evidenc'd prejudiciall to the *publike*; Nor can his *Crowne* be impayr'd thereby, since as it is the *duty*, so is it the *safety* of the people legally to replenish his *Exchequer*, for if that be empty, how can his Majesty with a bare *counsell* <sup>e</sup> protect, or provide against *emergencies* wherewith he is *intrusted*; A *trust* to protect, &c. implies *accommodations* to performe the *trust*; and indeed without supplies must the *luster* of his Court grow *dimme*, which dishonour reflects not so much upon his person as the Nation, the Majesty of which is compendiously and gloriously represented in his *royalties* and *State*; suffice it; let the sub-  
ject

est be endeard, inspirited, and plentiful, and he cannot be so  
 churlish to his owne interests, as not to endeavour by all just  
 means the gratification of his Prince, by whose vigilance  
 he enjoyes solace, by whose magnificence he acquires honour,  
 or as jealousy of oppression moulds people lumpish, desperate,  
 and stubborne, so indulgency engenders courage, generosity, and  
 love.

3. Lastly, if Reason of State gives Recusants a subsistence upon  
 some (though hard) termes, why then (they performing  
 according to these termes) enact wee some other Lawes that  
 charge their conscience, \* under so severe a penalty, &c. to  
 which (if they have Religion such (though erroneous) as they  
 professe) they cannot cordially submit; or if through weak-  
 nesse they should submit against conscience, those Lawes which  
 over-awed them seeme coadjuting instruments of their dam-  
 nation, for an outward and not cordiall conformity aggra-  
 vates the crime, as hypocrisy is more sinfull then mere ignorance,  
 perhaps invincible.

Either therefore admit we them no residence within this  
 Kingdome upon any termes of penalty (which seemes hard  
 at this time to enforce for that equally with us by the Lawes  
 in esse, they are now borne to the freedom of the Nation)  
 or give such as are so borne and conscientiously possess, such  
 reasonable conditions of subsistence, as their conscience bee  
 not violenc'd, nor themselves hurried in dispaire and fury to  
 embroyle the Kindome; which tendernesse as it may insinuate  
 and win into their soules by that Gospellary way of gentle-  
 nesse and perswasion, so it will conduce to continue the like  
 piety, and piety to the Protestants beyond the Seas; provided  
 that we sufficiently fore-cast to secure their allegiance to the  
 Crowne; (of which see the last Clause) and disable them  
 from a further growth; To which effect it seemes reasonable  
 that wee enact.

Rex caput est &  
 salus reipublice  
 & a capite bona  
 valetudo transit  
 ad omnes. 4. Rcp.  
 124.

\* The penalty  
 for the first re-  
 fusall of the  
 Oath of allegi-  
 ance is a pre-  
 munire and  
 close imprison-  
 ment.  
 For the second  
 Treason.  
 5. Eli. 1.  
 3. Jac. 4.  
 Aut deprime aut  
 ne preme. Tac.

Vid. Fr. ult.

## 2 Clause.

To disable all such as are now under the age of ten yeeres, **T**hat all persons now under the age of ten yeeres, who shall not within one yeare after they attaine to the age of one and twenty, repair and frequent the Church, and three times in the same yeere receive the holy Sacrament, and also take the Oath of Supremacy before the Minister and Churchwardens of such Parishes where they shall inhabite openly in the Church, after Evening Prayers in some Lords Day, which taking the Minister and Churchwardens shall register in some Booke to be kept for the same purpose, or shall after such conformity, discontinue the Church, or refuse the said Oath being lawfully tendred, shall be held, reputed and adjudg'd Popish Recusants, and shall be disabled to take by discent or purchase in Fee, or Tayle, &c. to his owne use, or in trust for others, any Lands, Tenements or hereditaments, &c. in England or Wales; But all such Lands which such Recusant shall be so seisd of or any other to his use or, &c. shall descend and come to such Recusants next heire, that shall be of the age of one and twenty and conformable as aforesaid; If such next heire shall not enter Bona fide within six moneths, after such non-conformity or refusall, That then his second heire that is of the age of one and twenty and conformable shall enter, and be thereof seised to his own use, in such estate as such recusant had, or enjoyed, &c. If such second heire shall not enter Bona fide, within a second six moneths, then shall it escheat or remaine to the Lord of the fee, or to him in remainder, as if such Recusant were dead; If he shall neglect his entry six moneths then shall his estate be disposed of by the next Parliament to the publick use.

*Vid.* a president  
for forfeitures  
in this sort, in  
the Statute of  
Mortmaine.  
7 Ed. 1.



*The like for Leases, Termes, Copyholds or other Interests that hee may become in the same condition as an Alienagee.*

Tis evident that some Clause to this sence maturely ripened, being not possible to be evaded or dispensed with will in one and the same ground all popish Families: Tis their store of Lands and thence of tenants, that makes them formidable to the state, of which being deprived, as it will discourage them to settle there, so will it disable such as are settled to ingrosse dependants.

Nor is it penall more then ordinary for that the now Lawes necessitate Recusants to breed their children under licens<sup>a</sup> Schoole-masters, for that none elce ought to teach in private or in publick; If their education be beyond the Seas an<sup>b</sup> act in force disables them to inherite or take by gift, conveyance, devise, or otherwise, untill they shall conforme; Now if wee shall enliven some quicker Statute for their education, he seemes as it is not altogether naturall to rend and force a child from the vigilance, and nurture of his proper parents, so will it not probably produce the effect, both by reason that it is obvious to a multitude of Evasions, and for that stomacke which will swell in the issue upon the Fathers reputation.

Be it therefore at the Fathers perill, that his child be educated in the Doctrines of our Church, or if his conscience be so scrupulous, as to derive to his issue his owne errors, he has faire leasure during life to dispose of his Estate, and transplant his off-spring into a forraine soyle, where the principles of his profession are not so destructive to that policy of government. If notwithstanding this reasonable admonition, dissension shall accrue to his posterity, it may not be traduced injurious, since the private of all men must submit to the public reason of State, <sup>c</sup> *Jura publica ex privatis promiscue decidi non debent.*

This Clause is onely to be avoyded by the defect of an expedient to scrutinize into the true sence of men; For experience daily justifies, that such whom wee suspect to be Recusants and lately so profest, glibly swallow those Oathes of Allegi-

A moderate and effectually expedient to extirpate the Papacy.

<sup>a</sup> 23. Eli. 1.  
<sup>1</sup> Jac. 4.  
<sup>b</sup> 3. Jac. 5.

39 H. 6. 39.  
Mirrol. cap.  
3. §.

\* 3. lnc. 4.

Non idem sunt  
Scriptura &  
Cricaus, Eras.  
Adag.

ance and supremacy, resort to Church, nay and communicate, whereby either that act of \* Discovery becomes fruitlesse, or really they are what they now professe, Converts. Truth is, nor dispensation, nor dread, nor hope, nor malice can mould a conscience though erroneous, that is Religious, to Hypocrisie; but such as are loose or but formerly conscientious will scruple no assay, they have *volaticum iussurandum*, and to provide a Test for the discovery of such, were to make a garment for the moone; Notwithstanding for more ranke conviction of such dissimulation (if it be such) it may be requisite to insert into the Oath of Supremacy, the first Clause of the Protestation; viz. To defend with life, power, and estate, the true Reformed Protestant Religion expressed in the Doctrine of the Church of England against all Popery and Popish innovations, &c. or rather to compose the severall Oathes that concerne religion into one, lesse equivocal, and more searching, as not only to maintaine the Protestant Religion, but to renounce the Romish.

### 3 Clause.

To raise a present supply of monies.

**T**hat all such as have not usually frequented Church the first yeare of this present Parliament, and have not taken in the same yeare the Holy Communion, or shall refuse the Oathes of Allegiance, Supremacy and Protestation, being tendered by the Commissioners, shall forfeit the——part of their last yeeres revenew in Lands or goods, to bee assest upon their estates as they lie in the severall Counties by the Commissioners nominated in the last Act of 400000. After the same sort as is exprest in the same Act, and to be returned accordingly, &c.

This charge will probably be with alacrity disburs't by reason of the ease that Recusants have from the penalty of former Statutes, and the rapine of Projectors; And this way of levying as it will be most speedy, so most certaine, for that those Commissioners upon experience of the former taxes, are well acquainted with those which they doubly charg'd in their severall Counties



sies; Nor can such a supply be *unwelcome* to the present necessities of the Kingdome.

4 Clause,

**A**LL Recusants not conforming as aforesaid shall for ever till they shall conforme, pay—to all Rates, Taxes, Charges & Payments, incident to their severall Parishes, in proportion with the recidue of their Parishioners, as Church, Poore, Bridges, High-wayes, Composition, Goal-money, &c.

A constant charge to be imposed upon Recusants.

This charge be it double or treble, &c. being asselt by the neighbour-hood, and conducing to their easement, will be impos'd without possibility of evasion, as well on goods, as Lands; and will be effectuell to incline especially the inferiour sort to conformity, who I suppose are Papists, rather of custome, then reason; faith being grounded upon knowledge, which they abandon: Our Lawes in force scarce inflict any penalty on them, or such as is so inconsiderable as never levyed; but being physickt with some frequency by this potion, something proportionable to their severall abilities, twill assay whether the decaise be heart-setled, or no deeper then the stomacke: if so, they'll soone vomit it.

5. Clause.

**T**HAT no Recusant shall come where the Kings Majesty, or any of his Royall issue shall be, unlesse he be commanded by the Kings Majesty so to doe, his heires and successors, or by warrant in writing under the hand of six of his Majesties Privy Counsell; and then and there onely so long to remaine, as may suffice to dispatch such present busines for which he is admitted, upon paine of 100. l. whereof the moiety to the informer, the other moiety to be disposed of by the next Parliament.

To forbear the Court.

3. Jac. 5.

35. Eli. 2. 3. 14. 5.

11. Rep. 6.

This Clause seemes in force ; onely doubtfull, whether such license inables the Recusant to make abode at Court, as his habitation ; worthy to bee explained ; Those other Clauses for their departure from the City, and confinement within five miles compasse, are usually deluded ; while we suspect their contrivements, tis prudence to scatter them what wee may, from conventing. The assemblies of such being most probably in Townes or Cities ; twere reasonable to authorise the chiefe Magistrates of such places to disperse them ; and none to have residence there, but such as have a licence from them upon assurance of quiet conversation, Abundans cautela non nocet.

## 6. Clause.

To be disabled  
in publick fun-  
ctions, and  
Offices.

**T**hat no Recusants shall give Vote, or proxei in the House of Peeres, nor shall practice the Common Law, as a Councillors Clarke, Atturney, or Sollicitor in the same, nor shall practice the Civill Law, as advocate, Proctor, nor Phisick, or the Trade of an Appothecary, nor shall be Iudge, Minister, Clarke, or Steward of or in any Court, nor keepe any Court, nor shall be Register, or Towne-clerke or other Minister, or Officer in any Court, nor shall beare any Office or charge, as Captaine, Leintenant, or other Office in Campe, or Company of Souldiers, nor shall be Captaine, Master, Governour, or beare any Office or charge of or in any Ship, Castle, or Fortresse of the Kings Majesty, his heires, or successors, but be utterly disabled for the same ; Nor that any Recusant or any having a wife being a Recusant shall exercise any Office or charge in the Commonwealth, but shall be utterly disabled to exercise the same by himselfe, or his deputy. (except such husband shall bring up his children in the true Religion, &c.) nor shall such Recusants present to a Benefice or Grant an advowson, or Collate or nominate to any Free-schoole, Hospitall, or Donative whatsoever ; but that the Chancellor,

3. Jac. 5.

11. Rep. Chanc.  
de Oxfords  
case.

and

and Schollers of either the Universities respectively present as formerly; Nor be Executor or Administrator, or Gardian in Chivalry, Socage or Nurture, or to have the wardship or custody of any infant, ideot or lunatick.

This is the Act expresse; onely that of the *Vote of Peeres*. 3. 14. 5.  
 And surely such whose Religion biases them to an interest diverse from the *publike*, are prudentially presumed, not willing to promote *Counsels* so destructive to their *Interests*.  
 And the same ground seemes applicable to exclude their proxies: For all that are *Protestants* in forme, are not alike zealous in heart; Now since it is one maxime to manage all counsells by such as are *precisest* in the reformation, it suits not wisdom to arme such as are but *lukewarme* with more accommodations, which they in all probability shall attaine, if *Recusants* be inabled to dispose their *Proxies*; by which engagement beneficiall Lawes may bee obstructed though His Majesty with His Commons shall diligence to enliven them.

Recusants to give no proxies in the House of Peers.

By privilege of *Parliament*, their blood confers as much right to give *Vote*, as bestow *proxies*; and that reason of state which disables them in the one, is of the same strength and not more injurious to disable them in the other; nor can it be more injury to a *Peere*, then it has beene to the *Commons*. 5. El. 1.  
 who must receive, and pronounce the Oathes of *allegiance* and *Supremacy* in testimony of conformity, before they can give *vote* in *Parliament*, or sit as *members*, though never so sufficiently elected: That which discharg'd the *Temporal* *Lords* of the Oath in the Act of 50. was impliedly the great power which they then held in the *House of Peeres*, *Explicite-ly* because the *Queen* was otherwise sufficiently assured of their *faith* and *loyalty*, Now *faith* wee have often found is not *intayd* upon *succession*. 3. 14. 4.

Nor can prejudice insue unto the *publike* by paucity of *votes* since His Majesty may please to enlarge the number by his *Patents* of persons fitly qualified; yet of old that house was not so strong when onely such were *Peeres* as were cald by writ, No prejudice by their exclusion.



<sup>a</sup> Created 10. our Ancestors being unacquainted with other titles then  
Eli. 1. An. Domi. Comites & Barones.

<sup>b</sup> 1336. Casus prin- <sup>a</sup> Edward the black Prince was our first Duke and that of  
cip. 8. R. 9. Cornwall; <sup>b</sup> Robert de vere was our first marquisse and that of  
<sup>c</sup> Created 6. Ri. Dublin; and <sup>c</sup> Dominus de Bello-monte was by Henry the first  
2. An. D. 1384. created our first Vicount: Now the first Baron we read of to  
<sup>d</sup> Created 23. H. be created by the Kings patents was <sup>d</sup> John Beauchamp of Holt,  
6. An. D. 1414. Baron of Kedermissers.

<sup>e</sup> Created 1. Ri. 2. An. D. 1387. Some Phisitians now in practice, lest in disabling them, we smart our selves; whose bodies perhaps are inur'd to the nature of their prescriptions, having successfully imploy'd their learn'd experience; But to continue them in succession appeares mischievous, by reason of those oft and faire opportunities which as they have abilities, so doubtlesse they have wills to contrive to a by-use upon their patients in extremis.

## 7. Clause.

Some Priests  
that shall have  
testimionall  
not to abjure  
the Realm, and  
why?

\* 27. Eli. 1.

**T**Hat it shall not be lawfull to and for any Iesuite, Seminarie Priest, or other such Priest, Deacon, Religious or Ecclesiasticall person whatsoever being borne within this Realme or any other His Majesties Dominions, made, ordained or professed by any authority or jurisdiction derived, challenged, or pretended from the Sea of Rome, by or of what name, title or degree soever the same shall be called or knowne, to come into, be or remaine in any part of this Realme or any \* other His Majesties Dominions; without the testimoniall licence, or approvement of the Judges or any three of them, whereof the Lord cheife Iustice shall be one, before had, and obtayned; And if any Priest, &c. having such licence as aforesaid, shall be seene abroad, without such knowne habit of his Order whereby he may be distinguished, and avoyded, Or if any Iesuite, Priest, &c. unlicenc'd, shall come, be and remaine within the said Dominions, shall be

be adjudged a Traytor, and shall suffer, lose and forfeit as in case of High-treason; And every person, which shall wittingly, and willingly receive, releive, comfort, aide, or maintaine any such Jesuite, Priest, &c. that is not licenc'd as aforesaid, \* being at liberty, and out of hold, \* *vid. stat. de s. El. 1.* shall for such Offence be adjudg'd a felon without benefit of Clergy and suffer death, lose and forfeit as in case of one attainted of Felony.

This exception implying admission of some Priests, though it be with qualifications, by such as are more curious, then deliberate, may be scandal'd; For vindication I shall apprehend this opportunity to represent my sence of the Romish Church, and so drive on those reasons that induce the intimation.

## A Digression Historically reasoning the degreeing usurpations of the Romish Prelacies.

I Decry that Church as a grand Impostor, butt're't by sophistry in Doctrine, and policy in Discipline, erroneous in the one, and machiuvillian in the other; The source whereof were those ministeriall \* Officers mentioned by the Apostle to be Pastors and Teachers, who by degreeing insolence have appropriated the titles \* Clergy as if all Gods people were not his lot, and the Church as if men not in orders were not of it, or that were not a Church which was in \* Priscillas house: Recommending ignorance to the uncleane (so they stile it) Luicy as the mother of devotion, thereby ingrossing knowledge as a d monopoly to their owne profession; By which powerfull advantage as they impos'd what sufferance they

\* Cor. 12. 28.  
4 Eph. 11.  
2 Χρησθ Ex  
κλαω frango  
sorte datus,  
sorte electus, ut  
unus sit in orbe  
terrarum clerus  
i.e. Ecclesia, quod  
Deus sibi illum  
populum veluti  
portionem quan-

dam a reliquis separatum selegisset 1. Pet. 5. 4. Appellatio Cleri aut ex errore aut prava affectione nata, &c. Catv. Inst. lib. 4. c. p. 4. Sect. 9. b Εκκλησία evocativus clerus qui verum Christi Religionem proficiuntur, i. κλησία voco 1 Cor. 1. 2. c Rom. 16. 1. & 5. 2 Cor. 11. 28. d Monopolium dicitur απδ τς μονο χς πολυμα, cum unus solus universum eonit, precium ad suū libitum statuens. 11. Rep. 68.

pleased

c Gen. 49. 14. pleas'd upon the *dull Lairy* who like the *Ass of Issachar* coucht to every burthen, so they usurpt dignities and revenues under the maske of piety to support their owne pride, pompe, and avarice: For demonstration.

f Ma. 18. 17. That charge ( which was by Christ committed with a  
Cal. Dist. lib. 4. *Die Ecclesie*, to the whole Church ( whereof persons not  
cap. 4. in Orders are a part ) and so executed upon that incestuous  
Tr. Conf. Art. 30 person, if wee referre the ( *see* ) in the fifth Chapter in the  
first to the *Corinth. ver. 4.* to the ( *All* ) in the first Chapter  
ver. ( 2. ) became by the lesse diverted diligence of the Ministry  
executed, and so in time appropriated to themselves.

g Acts 15. 6. Church-assemblies were usually in 3 Cities, as most popu-  
Act. 20. 7. lous and civil, and to this service choyse men were elected  
b Titus 1. 5. from the vulgar to represent them, and for this use were El-  
i Pet. 5. 1. ders ordained by h Titus in every City: for though all the  
k 1 Tim. 5. 17. ministry were Elders, yet all that were Elders were not of the  
ministry, but helps in government; 1 Cor. 12. 28.

In such assemblies were persons most eminently grave elect-  
ed to precede, to state questions, collect the sence, declare  
l Acts 1. 15. the sentence, &c. So 1 Peter when 'twas lotted for Matthias;  
m Acts 15. 13. James at Hierusalem, and n Paul the chiefe Apostle of the  
n Gal. 2. 7. Gentiles. Where such person had the primacy of Order, not  
dignity or power. o Be not ye called Rabbi for one is your master  
even Christ, and all ye are brethren.

Ful. Annot. Tit. In proces of time this president, or primus ordine being re-  
1 Sect. 2. verend'd for his gravity, and especially apply'd to for his  
constant presence, and dispatch upon the negligence of his as-  
sistance assumes a Sovereignty in jurisdiction, and usurps it with  
the stile *Episcopus* superintendent, by us sometimes Englisht  
a 1 Tim. 3. 2. Bishop, sometimes b overseer, This Bishop for his more re-  
i Tit. 7. pute associates a consistory, by the name of Chapter, or Pre-  
b Acts 20. 28. bends quia praeberent auxilium Episcopo, who resenting it as  
3 Rep. D. & Cha. matter more of toyle, then honour or profit, ( which sely ac-  
c Norwich. crued to the Bishop ) are soone cut-diligenc'd, and to this day  
they retain only ( and that pro \* forma ) his election, and confirm-  
\* 25 H. 8. 20 ation of his grants.

Magleb. Cent: From these Cities ( where was the Cathedra of the Bishop )  
11. c. 7. Quia the Pagi or lesser Townes adjacent were illightned: and the de-  
verolue Ewage- vocation  
liti in una civi-  
tate accensu &c



votion of pious Christians there erecting and endowing Churches, those Churches were supply'd as Colonies from the City, and acknowledg'd such City whence they had their light, the mother Church, and consulted with the officers thereof in controversies and causes Ecclesiasticall. This assistance the Bishop with his consistory or counsell condescends to at first *Ex charitate & edificandi studio*, from a holy desire to edify, but continuance of such addresses swells the Bishop with ambition, and *Imperii gratia*, he substitutes all those villages which so resorted to him to be His Dioces, and this about\* three hundred years after the Passion, towed into a canon at the\* Nicen councill.

\* A. D. 325.  
\* En. Sil. Epi.  
301.

The Bishop thus being for'd above his Presbitery, an emulation springs among the Bishops. \* At the same councill the whole Church is divided into foure precincts over which were appointed foure patriarches, Rome, Alexandria, Antioch, and Hierusalem; But for that Rome was the \* Emperiall and chiefe City, and endowed with amplest priviledges, it had allotted to it the primacy of order.

\* Confirm. in  
council.  
Constanti. Can.  
2.  
\* Concil. Calce.  
Can. 18.

Rome acquiest with this dignity till the yeare 606, when Phocas having slaine Mauritiuss the Emperor, his Master, by the assistance of \* Boniface the Roman Bishop gets the diademe, & gratifies his confederate with the stile of Univerfall; which was re-confirmed by King Pipin to Pope Zachary, who upon complaint that Childeric King of France (*solo regis titulo contentus otiosam vitam degeret*) reign'd lasciviously, deposed him, and contributed to enthrone the Conspirator, that he might, *Officiis precium rependere*, countenance by power his selfe-encroachments.

A. D. 606.  
Buchol.  
\* Bonif. 3d.  
Onuph. Beda.

These Church-ambitions St. \* Basil stil'd *ὄψους Δουλικὸν ὀπίσθημα* *supercilium*, the western pride, with an *odium illius Ecclesia*, and they occasioned the <sup>b</sup> Greeke Patriarchs to desert Communion with the Roman, inveying thus, *c Magnitudinem tuam scimus*, &c. Thy haughtinesse we know, thy avarice we cannot satisfy, thy usurpations we will no longer abide, *Tecum vivito*. And when Zozimus in the yeare 417, urg'd

Plat. Fr. Ann.  
a Bas. Epist. 10:  
Bi. Fisher de Eccl.  
Iuc & statu cap.  
1. pag. 23.  
b Gerson part 4.  
serm. de pac. &  
Unit. Græc. c. 6.  
c Carlson. Iurif.  
cap 5.  
d Conc. Afric.  
Cap. 105.  
that

a Canon in the Nicen Councill for his supremacy, The whole d African Councill explode him for ambition, and

that forgery with an objurcation, *Ne fumosum typhum seculi*  
 cGreg. reg. 166. in *Ecclesiam Christi induceret, &c.* <sup>e</sup> Gregory the Great, after  
 4. lib. 8. Ep. 38. Pope, brands the stile of *Universall* as *scelustum nomen*, *no-*  
*men singularitatis*, and that hee that ownes it is the fore-run-  
 ner of *Antichrist*; Nay hee prophesies that *the King of pride*  
*is at hand*, and (which is most grievous) *an host of Priests are*  
*prepared for him.*

f 2 Theff. 4. 7. Now though this *mystery of iniquity*, <sup>f</sup> that sits as God in  
 gods Temple, began to worke in the age of the *Apostles*; yet  
 he that then did let, did with hold till he was taken out of  
 the way; probably, the power of the *Romane Empire*, which  
 so awed the insolence of the *Clergy*, that it dared not so no-  
 toriously reveale it selfe; But about the yeare 1000 when

g Rev. 20. 7. 8. <sup>g</sup> Satan as 'twas prophesied should be loo'd, <sup>h</sup> Hadrian the  
 h Plat. Bery. ~ third first presumes upon some notable advantage to exclude  
 Onup. the *imperiall authority* its prerogative in the Creation and  
 investiture of the *Romish Bishop*, and then broaches the do-  
 nation of *Constantine*, that had beene turd up about six hun-  
 dred yeares without vent, which occasioned a deluge of  
*scisme* in that chaire of pestilence, by mutuall murders, poi-  
 sonings, excommunications, &c. *Nullum seculum in delictis,*

i Bellar. de Rom. aut infalicius, so <sup>i</sup> Bellarmine; *scelstum sui a peritate*, &  
 Pont. lib. 4. c. 11. *boni sterilitate ferreum*, &c. So <sup>k</sup> Baronius, In the space of  
 k Tom. 10. A. 150 yeares, were fifty Popes, most of which came violent-  
 900 ly to their graves; At length by deepe sleights, in the ful-

l A. D. 1076. n. ss<sup>e</sup> of time, <sup>l</sup> Hildebrand by the name Gregory the seventh  
 mounts the *Popedome*, when it seemes that *Antichrist* was  
 full growne, and that was then the *Universall sence of men:*

m Avent. Ann. he (saith <sup>m</sup> Aventine) was the first that under the glosse  
 li. 7. of Religion, *Antichristi imperii fundamentum pexit*, layd the

n Onup. in vit. ground-worke of the *Popes Empire*; By him saith <sup>n</sup> Onuphri-  
 Greg. 7. Col. 27. us their favorite, was that chaire endowed with *Wealth,*  
*Pomp, & profana ditione*, worldly jurisdiction: *Res ante ea*

*Hoc nefandum secula inaudita.*

prius amplexa- Now the instruments extraordinary that this Pope ma-  
 nus est quod per nag'd beyond his predecessors, were the establishing certaine  
 successores huc Head-assertions, of which no dispute was to be tolerated,  
 usq; continuatur &c. probant, & non probantur; These to be the touch-stone, to  
 Boie. lib. 7. assay



assay whether a man be for or against them : and hee that without hesitation consents to these may have connivence in any other disgustment, he that doubts, is anathematiz'd as an Heretick; some of those Decretals I shall release out of <sup>a Onup. in vit. Greg. 7. Col. 248.</sup>

*That the Bishop of Rome onely is de jure Universal.*

*That hee alone may for the necessity establish new Lawes.*

*That he alone may depose Princes.*

*That hee alone may absolve Subjects from their allegiance.*

*That his sentence may not be retracted by any man, all mens by his.*

*That the Church of Rome never did erre, nor can.*

*That no Council without him, can be generall.*

*That an appeale lyes from all powers to the Apostolick Sea.*

*That he alone can admit by indulgence, or exclude by excommunication whom he please from Heaven, &c.*

Then hee forbids Marriage and commands abstinence from meats, for so it was <sup>b</sup> prophesied he should. <sup>b 1 Tim. 4. 13.</sup>

By these principles that Sea is intituled to a Monarchy jure Divino over the whole World; nor is it improvident to build upon, and fortify what it hath thus founded; For these principles are become the very rules whereby they square out the Canons of Faith; <sup>c</sup> *Codem Scripturarum faciunt ad materiam suam*; Both Discipline and Doctrine they so fashion as it may best comply to this Interest; For having reduc'd men to a sufficiency of ignorance, commended, as the Mother of Devotion, they obtrude upon the silly people, what they please to be believed by an *implicite Faith*. <sup>c Tertul.</sup>

2. To this effect must Divine Service be officiated in a tongue unknowne, that the vulgar may the more admire at

what hee *understands not*, and apply with reverence to the *Prelate* for his information, which *viel quel* he must swallow as *Divine*.

2. All that are in orders must live *single*, and adhere thereby and *depend* solely upon the *Pope*; Had they house, wife, or child their affections might more reflect upon their *Patrons*, which indulgence as it would distract them from a *totall* service, so might it induce them to consent to so ne *prejudices* of the *Romish Church*, which in the present state they are they endeavour *mightily* to advance, since under the *Popes protection* they secure themselves vast *exemptions*, and *prerogatives* above the temporalty; and by *going Friers* rather are discharg'd of the *toyles*, then debarr'd the *solaces* of this life, injoying the opportunities as of *ease* so of all sorts of *Luxury* at the charge of others; nor is it impossible but that their ripe fortune, or *notori-us* diligence may commend them *gradatim*, to the highest dignity. ~~Then~~

3. Certaine *meats* must be prohibited at *set times*, to enure people to *obedience*, or occasion to purchase *dispensations*, But the reformation of this as also the *chalice* in the Sacrament had beene granted in the *Trent Councill*, at the instance of the *Germans*, but that it would have open'd a gap to demand an abrogation of all *positive constitutions*, by which only the *Popes* prerogative is preserved, for by those which are *de jure Divino* no profit doth arise, but that which is *spirituall*.

4. *Confession* must be injoy'n'd with this *inforcement*, that if any sinne were pretermitted, the *totall* was ineffectuall; whereby there is a *dayly* discovery of the very *thoughts* of men, and present prevention if any thing be projected that's *mischievous* to their cause, and this opportunity they *aptly* use to perswade their penitents, to ransom their sinnes by *consecrating* their goods unto the Church, as also to excite the multitude to *sedition* and *tumult*, with annexing such conditions to their *absolution*, as best conduce to the *designes* they aime at.

5. The Doctrine of *merits* must be inforced, that there may be a *treasury* in the Church full of their workes who

Card. Pio de  
Carpi dis. con.  
Trid. pag. 460.

*Supererrogate*, the dispensation whereof is committed to the Pope, who when he gives indulgences recompenses the debt of the sinner by assigning so much in value out of the treasury: and lest this treasure might be deficient, the Merits of Christ are added which are infinite; The grant of these was first practised by Pope Urban, to all such who made VVarre to regain the holy Land, after, to such as maintained a Soldier in those wars; In progresse of time the like indulgence was granted to such as rebel'd against their owne Princes if Excommunicate, or refractory to the Church of Rome; But by Leo decimus, and so since, it's granted to whosoever will give money, extending it to the dead; No sooner shall the money be disburs'd, but the party pro quo is freed from the paines of purgatory; And who will be sparing of his revenue, to secure himselfe or friend of Heaven? *Deus bone, quot hoc commentum de purgatorio misere afflixit*; silly people are dar'd, and squeas'd by this figment as a Larke by a Hobby. So Lavatar.

A.D. 1100. vrb.  
2.  
Hist. Con.  
Trent. lib. 1.

6. By pretended power of dispensation, they interpose in Princes marriages, and legitimate illegall issues. whereby it is as necessary for some princes to support this infinite authority of the Pope as to continue the honour of their birth, or title to their Crownes: They intermeddle also in all treaties, for if any Prince be involved in hard conditions, and fallly desires a freedome, The Popes Almighty power can dispense, and justifies the unholinesse of the act by the holinesse of his authority; By which the princes protestant are irreparably prejudic'd, and brought to a continuance of uncertainty in their weightiest resolutions, there being a mar- rant dormant for all men to breake league, or oath with them; Their Church having long since declared *Nulla fides cum hereticis*. That leagues with them are more holy in their breaking, then their making.

Lavata. Part. 1.  
cap. 16.  
Sir Ed. Sands his  
spec. Europ.  
Christianagra-  
phy. U. p. 109.

Id. Pag. 43.

7. VVhen the corruptions of the Clergy like the *sonnes* of Ely, made men abhorre the offering of the Lord, and misdoubt the Doctrines of their Priests, whose practice gave themselves the lye, and when that which should be *Veneranda raritate venerabilis*, was prostitute for Title, and Testament,

1 Sam. 2. 17.



A.D. 1200.  
Mr. Seld. Hist.  
Tyths. cap. 14.  
G. pag. 488.

\* 1 Cor. 5.

a 2 H. 4. 15.  
Fir. N.B. 269. d  
Br. Heresy 1.  
10. H. 7. fo. 17.

(the profitable jurisdiction whereof they had incroacht, and became thereby as Judges of their owne titles so sharers with all executors) then began the naturall censure of the Church, excommunication, to be contemned: Those whose haire bristled, whose flesh trembled at the sentence which ejects them, Gods providence and the \* company of all good men now disvalued it, apprehending none lesse holy, then those that most denounc'd it, and that in causes where their owne interest was engag'd; The Clergy then to preserve their unnaturall Courts, and credit in some warmth, sue for secular fomentations, to force that with the Sword, which would not open to the Keys: and by such monstrous assistance, as fines, imprisonments, tortures, nay and death (for they had once power in the writ de <sup>a</sup> Heretico comburendo) they worry the body to conforme to their lavish pleasures, leaving the soule to fester and repine, to cense which was the drift of Christ by gentle admonition, meekenesse, &c. in Church-Discipline.

Dani. in Ed. 2.  
2 K. 24.

Wife. 4.

\* An. reg. 20.  
1327.  
An. reg. 1. 1483.

8. Now the prime Engine that keepest this polirick Fabrick in continued motion, is the unfathom'd power of their Hierarchie, wherby the inferior vowes canonicall obedience to his superior, and so upwards till it determine in the sence of one man, who designing any thing of import and interest disperses it into the severall Diocesses, from thence it is diffus'd into the severall parishes where the Church Chaplaine their allowed Creature, Sermons, and by it poysons his dull auditors, having that mighty advantage to discourse often in an attentive audience, and that without interruption or reply; such was that at Oxford by the Bishop of Hereford upon the Text *my head akes, my head*, by which he most undivinely concludes that *an aking*, and sick head of a Kingdome must of necessity be taken off, and that of Doctor Shaw at Pauls Crosse who out of the Text *Bastard slips shall never prosper*, seconded by Fryer Picket upon *Woe to the Realme where a child is King*, invey'd against the undoubted right of the sixth Edward; These with some like confederate preachments so cosend the blind credulity of the people that the second \* Edward was suffer'd to be depos'd, and the \* sixth a tender innocent murder'd in the Tower.

The

The power of this *mysterious Church-chaine* was oft checkt  
 at by our *Princes*, but never mated till our eight <sup>a</sup> Henry listning <sup>a</sup> 21 H. 8. 13.  
 to his great *counsell*, first unscal'd the eyes of his *darke* subjects <sup>a</sup> Ec. 6. 11.  
 and inabled all to search *Scriptures* <sup>b</sup> whether the thing were so. <sup>b</sup> Acts 17. 11.  
 whereby the *Clergy* became *copies*, no farther then they a-  
 greed with the *Originall*, which was so evident (for I suppose  
 the *holy spirit* more able then any *man* or *counsell* to dictate  
 in expressions *most easy* to be apprehended) that the sence of  
*every man* convinc'd those aforesaid *spurious* and *rebellious* in-  
 ferences. Then he unhatcht the *links* of this *Hierarchie* from  
 its dependance on the *Pope*, and affixt it more immediately to  
 his *Crowne* with the stile of <sup>c</sup> *Supremum caput Ecclesie an-* <sup>c</sup> 24 H. 8. 12.  
*glicane* which was his <sup>d</sup> *ancient* right. Surely that sage Parla- <sup>d</sup> 25 H. 8. 20 19.  
*ment* as it exprest deepe prudence to unward the Kingdome <sup>e</sup> 35 H. 8. 1.  
 of a *forraine* servitude, so exprest it mighty confidence in their <sup>f</sup> *Cardrics* case  
*Prince* to the *scale* of whose prerogative it added the waite <sup>g</sup> 5. Rep. de. Iure  
 which was formerly its *ballance*; An additament (being to the <sup>h</sup> *regis* Escl.  
*person*) perhaps no lesse *cumberfome* to prerogative then quar- <sup>i</sup> Dan. 26. H. 8.  
 rel'd at by the *prelacy*; For shall not the *Prince* by whol- <sup>j</sup> 1. 11. H. 4. 37.  
 some and *steddy* providence, temper and qualify the *headinesse*  
 and *fiery* suggestions of his *Clergy*? they (swolne aloft from  
 an *inferior* ranke) are soone inflated with *ambitions*, and un-  
 der the *false* glosse of service to their *master*. designe their own  
*interest*, and in the end his *rising*; for could they by a *higher*  
*power* check the curb of *Law*, they would soone degree into  
 their *ancient* separation and *priviledges* so *mortal* to *monarchy*,  
 which the *Hierarchy* being now <sup>k</sup> *imperfect* cannot but as <sup>l</sup> *Perfectum est*  
 naturally Covet as it is to be *ambitious*; The attempt of which <sup>m</sup> *cujus nihil est*  
 perhaps may expose even *Majesty* (*quod avertet deus*) to much <sup>n</sup> *extra accipere.*  
*sufferance*; and hurry the *people*. (mpatient of Church-pride) to <sup>o</sup> *Arist. 2. cel.*  
 combustions; certaine it is, *Variety* of preferments tempts <sup>p</sup> *Tex. 23.*  
 men to wander after their injoyment, and distracts from that <sup>q</sup> *Et appetitus ma-*  
 diligence of *superintendency* intended by the *Gospell*: where <sup>r</sup> *teris non est nisi*  
 by the *people* become *libertines*, and they like <sup>s</sup> *motus ad formā.*  
 \* *Gallio* care- <sup>t</sup> *1. Phys. Arist.*  
 lesse of those things. Thus those *competencies* which our An-  
 cestors by the name of *Tiths* dedicated to preserve knowledge  
 in the *Laitie*, are diverted to erect a *greatnesse* in the *Clergy*, and  
*holy orders* are undertaken as a *beneficiall* office, not of *consci-*

a Mach. de  
Princip.  
b Tacit. 1. Ann.

ence, but to acquire *honour and reuener* : as if Religion were as *Machiavill* designs only *\*fallere civitates,* <sup>b</sup> & *regere vulgi animos* ; *Sic alite dextro,* blest be the age when each Church shall be reindowed with a full competence, that each incumbent may contentedly acquiesce *ἐπισκοπεῖν* *superintendere* to oversee his single charge : that so some ministers might not be necessitated to hackney out their age in penury and scorue, while the rest perhaps lesse worthy, not more Divine, deboyft and scandall their profesion in the riot of superfluity and excessse : endeavoring in the interrim to patch up their own deficiencies by ammu-  
fing, & entertaining the gasing senses of their dull parish with perfumes, pictures, chantings, gorgeous and solemn services, &c. now heere, then there, now low, then aloft, now Priest, then people, then clark, then quire, by which sportive varieties some weake soules are posselt that Gods Service is more sensuall then cordiall, or that their is a deepe mystery in the meere forme of worship, and industring to keepe conformity with the severall changes become disabled to settle and compose themselves to a steddinesse of devotion; stissing indeed the pith of true religion in the barke, which like a simple Infant is so strait-  
ned in the prison of his garment, that it scarce has liberty to vent breath. Lo all this is to the high impayring of that which is indeed the miracle of Christianity : To observe the supposed sonne of a Carpenter, <sup>b</sup> A man of sorrowes, to inspire onely a few unknowing publicans, men in raggs, silly women, To waive the assistance of Kings and Princes (whom his diety might have stoopt) to neglect the flights of eloquence <sup>c</sup> the intising speech of mans wisdom, the enchanting symphonies of Musick pomp or sumptuousnes, only with naked simplicity, innocence, meeknesse, temperance and humility, those celestially graces <sup>d</sup> in plaine evidence of the spirit, and of power to assault powers, principalities, ambitions, lusts, to force men from the riot of their appetites, levell their high thoughts with the Earth, and to reduce the disobedient onely with the spirit of gentlenesse, and admonition, or at most, <sup>e</sup> dissertion, by these low accomo-  
dations to disperse his doctrines, argues in deed a Divinity in the author and a purity in the ordinance; Whereas to have sown his Religion and preserved it by the ayd of power, pompe, vio-  
lence,

a Mark. 6. 3.  
b Isay 53. 3.  
Mat 9. 9.  
Mal. 4. 18. 21.  
Iohn 11. 2.  
Mal. 2. 6. 7.  
c Cor. 2. 4.  
1 Cor. 1. 17.  
&c.  
d 1 Cor. 2. 1.  
&c. ver. 4.

e Mal. 10. 14.  
1 Cor. 5. 13.  
1 Tim. 1. 20.



lence, inquisitions, burnings, fines, imprisonments, &c. had evidenc'd nothing of a miracle, for by such politick principles *Mahomet* and the *heathen* have infused and fortified their *Idolatry*; It is the badge and Emblem of a Christian (not Pomp, not Pallaces, not Pictures, Altars, Fire, &c.) but *humility* and *devotion* in the heart; which argument as it alone convinces all controversy in opinion, so does it orthodox *Christianity* to be *Divine*; Then does the Church of Christ most flourish when people are religious and good, not when the Clergy are aloft and proud; perhaps of this *Diana* too much,  
 \* By whose craft, &c. a Acts 19. 28.

Observe we from the premises, as the novelty of the *Romish Church*, so the difficulty to reconcile it to us; Our *Doctrines* are affirmative and derived from all authority, such as neither the *Romish-Church* nor any considerable body of Christians ever disaffirm'd; Those positions which they adde, and we explode, they either father upon darke tradition, or squeeze obscurely from the Text; to what is demonstrated, or evidently implied by the Scripture, we subscribe; Their *superfornations* as we cannot pedigree their divine originall, so we justly suspect to be introduced by designe: and good cause; for their is scarce one doctrine wherein we vary, but it contributes ( *a capite ad calcem* ) as the sence of it at least is now diverted, to uphold some or all the aforesaid lavish usurpations of their Clergy; Now were their *Hierarchie*, and those superiours level'd to their primitive humility ( *Learne of me, for I am humble and in heart lowly* ) and diligence ( *woe is me if I preach not* ) those after births would of themselves moulder off as uselesse and ungospellary. But tis so sensuall to tyrannise in a separate Dominion, to riot uncontrollably in excessse and sloth, that their self-conviction can no more probably be expected; then that *Belzebub* should cast out Divills, and their devout lay-votarist is so awed by their authority, and so sifted by confession, that he dares not unhood his understanding so much as to resent the mystery; Indeed they have beene so provident during their universall sway over Christendom, as to suffer few Ancient wrightings to be deriv'd unto posterity to convince their grosse incroachments; Some Fathers,  
 they

Mat. 23. 26.

Mat. 18. 4.

1 Cor. 9. 16.

Mat. 9. 34.

Mar. 3. 21.

they have *father'd*, others they have *purg'd*, the rest *confounded*, *Books* as well as *persons*, so that to argue by *antiquity* seemes to be an *impar congressus*, as to *joyne issue* where the power of *one party* has *purloyn'd* the *evidence*, may has late *Judge*; The *Scripture* only we receive as an *impartiall* standerd in its *naked purity*, which by its *primitive* dispersion, and *Divine providence*, is *uncorrupted*, though the *Iesuits* (being thereby *too evidently convinc'd*) begrudg us that and bespatter it, therein *hellishly* striking at the *root* of all *Christianitie*.

2 Theff. 2. 10.

11.

Now because men will not receive the truth that they may be saved, God sends them strong delusion that they believe a lye: and certainly the *Inferior Priest* by his rash vow of blind obedience is so muffled, that hee mostly apprehends not the *aforesaid* *misteries* of the *papacy*; but simply in some sort of *innocence* is precipitated to uncouth enterprises; and the credit of his hot zeale and boldnesse beares up the reputation of the *Romish* cause; In which actions though I totally explode his presumption in the defiance of our *Laves*, yet I pittie that the zeale (if it be so) of so much *ingenuity* should be *misguided*: and since he that professes with the truth but *formally*, *loosely*, and not of *conscience*, is suppo'd in darker plight, then he that professes *conscientiously* opinions that are *untrue*, if not *blasphemous*, Therefore as *Paul* of *Israel* (my hearts desire and prayer to God is, that they may be saved, for they have the zeale of God, but not according to knowledge) so tis my *charity*, as not to force *Romanists* that are now possess from the means of truer *knowledge*, so not totally to disable them the *practise* of *Christianity*; It can be no *attractive* to our religion, to *instate* them in condition to be of none; either permit we *Recusants* no *subsistence* in this *Kingdome*, or admit them to be no *Atheists*.

a Rev. 18. 2.

b Rev. 17. 9.

c Rev. 17. 6.

d Rev. 18. 13.

e 2 Theff. 2. 10.

Tis prophesied that in the fulnesse of time <sup>a</sup> *Babylon* (that <sup>b</sup> *City* seated upon *seaven hills*, drunke with the blood of <sup>c</sup> *saints*, that has made <sup>d</sup> *merchandise* of the *soules* of men, and has *inebriated* all *Nations* with the cups of hir *fornication*) must fall; <sup>e</sup> Him God will consume with the spirit of his mouth and destroy with the brightnesse of his coming; And certainly where  
the



the Gospel is preached in its true purity, liberty, and power, that black darknesse vanishes as a mist before the Sun; Ponder we in this Land, where it gains settlement, if it be not either where there is but dark instruction, or where the pride, ignorance or loosenesse of a Minister scandals his profession; Adapt we our Church-Discipline, that it may ingage our Ministry to diligence more then interest, that people be so superintended, as to become neither sottish nor libertines, that there be a vigilant and handy-eye over sinne as well as schisme, the Romish Empire which covets darknesse will be soone confounded, mauger the utmost endeavour of hir instruments.

In the interim some gentlelesse to such adversaries as are now possess'd in conscience, as it will argue confidence of our own cause, and brotherly longing for their fellowship, so may it insinuate and court them into a kindly approbation of our happinesse in the liberty of Divine knowledge; which knowledge will soone unwaile even to such as are ingenuous Priests the project of their imposed drudgery, To the lay-votarist, of confession and ignorance, which they cannot but resent with indignation, and improve to undeceive themselves, apprehending how their estates, strengths, and zeale are employed implicitly as Dromedaries to support the insolence, state and riot of their superior Clergy. *Religionis sue abusus, quæstus sacrificium est in causa*, so Postellus: Nor can they be deterred by our present factions, since both ours, and the variance which is in most of the reformed Churches is nothing dangerous because not doctrinall; Tis onely in discipline charg'd to be overgrowne or introduct for politick delignes, or in Ceremonies which by some are thought indifferent, by others absolutely unlawfull, by none essentiall to sa'vation; These doubtlesse the difference being interest not divinity, and consisting in the garment not the body, time and ripe providence will temper to a reconciliation.

Lib. 1. de orb.  
Concord. cap. 7.

But if some Priests according to the proposition may not be admitted upon the grounds of charity, and confidence; let it be argued upon the grounds of humane reason.

The profession of a Romanist so necessitates him to the per-  
E sonall

*"Nemo præsumitur esse innocens"* him totally \* *heathenish* and *unchristian*, we may assure our selves that he *commingles* with his Priest; And well may the rigour of our Law inforce Priests to *privacy* and *disguisement*, but never to a *total* abjuration; for *absolutely* to dissent their party, were to infringe their *vow* of *obedience*, to renounce their *orders*, of which (some presume) they make *conscience*, or they would not *subject* themselves to so much *sufferance*: restraint rather *quickens* their inventions to *evade*, then *flats* their resolutions to *adventure*, since the *difficulty* of the *action* intitles it as to them, *meritorious*; Perhaps to that *deboistnesse* which in *ferraine* parts among Priests is so *notorious* upon such *relaxation* would here *display* it selfe in its proper colours, whereby the *seduced* people would be no longer content by their *glosse* of *sanctity*, and the *loosenesse* of our *owne* ministry, not so much *discourage* us, as if *unparaleld*.

Gaspar. Comar.  
De Rep. Ven.

Now the sage Venetians fadoming that *dependance* which the whole Clergy have upon the *Sea* of *Rome*, forbid all Priests their *Councells* with a *Fora y Preti* by the voice of common Cryers, but *Iesuits* they experience to be so *flyly* officious in *State* contrivements, that they banisht that order their *Dominions* upon paine of death; Nor is it memoris'd that any have *violated* that *Law*, for that neither *conscience* nor *vow* obliges them to so *desperate* a service since their *Priestly* office as it relates to *God* may be *dispatcht* by others; This ground onely is that which will *disburthen* us of *Iesuits*, and those *superfluous* swarmes of Priests which now cloy and pester us: permit we upon good *testimonie* and security of *quiet* conversation some few *seculars* such as are borne *free-English* to enjoy their *birth-rights*; Let their number be so *straitned* as they have no *leasure* from their *function* to be *tampering* in the *State*, let them be *injoyn'd* a difference in *habit*, whereby they may be *distinguisht*, and *avoyded*, As *conscience* would not *Exge* on the *recidive* to attempt hither with such *perill* (of *unavoidable* death if *apprehended*) where they are not *necessary* in their calling, so much *mischiefe* might chance to be *prevented* which they now *project* under the *maske* of *Gallantry* and *disguise*.

Nor

Nor can such a prudentiall act be instil'd a toleration of Idolatry, since we charge that Religion with so many present disabilities, &c. as are else-where exprest, as also with a drift in time of \* totall extirpation : Not to execute the utmost \* *Uld. Claus. 2.* severity of punishment, is not an allowance to the crime ; Of two evils upon which we are necessarily inforc'd, tis wildome to chuse the least ; as we rather suffer mischiefs, then an inconvenience ; Therefore prohibit we not masse in the houses of Embassadors, nor punish we usury though the <sup>a</sup> Statute <sup>a</sup> 13. Eli. 8. votes it to be forbidden by the Law of God, a sin, and detestable ; <sup>b</sup> *Multa conceduntur per obliquum, quae non conceduntur de* <sup>b</sup> 4 Rep. 20: directo.

Thus I have expos'd my sence, vindicat ed I hope sufficiently from favour to *their cause*, though perhaps not without pitty and some tenderneffe to misguided zeale, and persons ; All which I submit as ingeniously to better reason as is expected unto mine.

## 8. Clause.

**T**Hat all persons that shall practise to absolve, perswade <sup>Withdrawing from allegiance or Religion</sup> or withdraw any of the Subjects of the Kings Majesty, &c. from their naturall obedience to His Majesty, his heires or successors, or to reconcile them to the Pope or Sea of Rome, or to move them or any of them to promise obedience to any pretended authority of the Sea of Rome, or to any other Prince, state, or Potentate, \* or shall openly <sup>\* Saying masse in open and known places.</sup> say or cause masse or any other idolatrous service to be said in open and notorious places, whereby any Protestant may have liberty, and be permitted to enter, by the will and free consent of such person so saying, or causing it to be said, That then all such persons, their procurers, counsellors, ayders and maintainers, knowing and consenting to the same, shall be to all intents adjudged, &c. [Ut ante.



3 *Iac.* 4.

The former part of this clause is expresse in 3. *Iac.* 4. the latter may obviate a mischief which is too frequent, *(scandalous, and temptations,* at the perill of such as have best opportunity to avoyd it.

## 9 Clause.

Delivery of the  
armes of a Re-  
cufant.

**T**Hat if any Popish Recusant shall not before the day of \_\_\_\_\_ and so from time to time voluntarily deliver up all his Armour, or Ammunition, &c. or shall knowingly keepe or detain either to his owne use, or to the use of any other, any such Armour, Ammunition, &c. other then such quantity as he shall be allowed to retaine for the necessary defence of himselfe, his House, and family, such Recusant being thereof convicted upon reim of two Iustices, or other testimony, shall abjure the Realm, if he shall returne he shall be adjudg'd a Traytor. &c

1 *Iac.* 4.3 *Iac.* 4.

Formerly such concealments have beene practis'd, that the Lawes injoyning Iustices to search become fruitlesse, or if upon diligent inquiry Armes, Ammunition, &c. were discovered, the only penalty was removall, and the offender becomes instructed how more closely to conceale a new supply; But a clause to this sence, imposing the delivery and retainer upon the perill of the possessor, wherein if he proves faulty, he undergoes so deepe a censure, will doubtlesse be more effectual to disarm them.

## 10. Clause.

To discharge  
the estate of a  
Recusant of in-  
cumbrances by  
Statutes, &c.

**T**Hat it shall be lawfull for all Recusants seised of estates in Fee, or Tayle, to dispose of them by sale or otherwise according to the due ceremonies of Law, acquitted of all former forfeitures, and penalties incurd by reason of any former statute, composition, or agreement meerly for Recusancy.



A Recusants Land is so incumbred and charged by severall Statutes in duties to the Crowne, that without some clause to this sence, few will adventure to purchase upon their Titles; And it seemes reasonable if we disable their issue to inherit, to inable them to sell for their best advantage; provided that if they transplant their families, their money be returned by way of exchange, and not transported.

# II. Clause.

THat all men whatsoever, that doe or shall inhabite in the Kingdome of England, or Dominion of Wales, being of the age of one and twenty yeeres, shall within one yeare next ensuing or within one yeare next after they shall attaine to the age of one and twenty, become of sound mind, out of prison, or returned into the Land, &c. take the Oath hereafter mentioned before the Minister and Church-wardens of every such Parish where they shall inhabite, openly in the Church after Evening Service in some Lords Day, which taking, together with the name of the party, the Minister and Church-Wardens shall register in some booke to be kept for the same purpose, and for such their entry shall have . . . . . And if any person shall neglect or not tender himselfe to take the same Oath in manner and forme aforesaid, the said Minister and Church-Wardens shall certysye the name of such person to the next generall sessions, and he shall incurre being thereof convicted, the dangers, penalties, and forfeitures ordained and provided by the Statute of provision and premunire, made in the sixteenth yeare of the raigne of King Richard the second, &c. I suppose the Oath to this effect.

An Oath of allegiance to the King, and fidelity to the Kingdom to be taken necessarily by all.

3 *Iac.* 4.  
An Oath of  
allegiance to be  
taken by all  
persons, &c.

1. *I, A. B.* doe truly and sincerely acknowledge, testifye and declare in my conscience before God and the world, that our Sovereigne Lord King *Charles* is lawfull and rightfull King of this Realme, and of other His Majesties Dominions and Countries.

3 *Iac.* 4.

2. And I sweare from my heart, that notwithstanding any declaration, or sentence of Excommunication or deprivation made or granted, or to be made or granted by the Pope or his successors, or by any authority derived, or pretended to be derived from him or his Sea against the said King, his Heires or Successors, or any absolution of the said Subjects from their obedience; I will beare faith and true allegiance to his Majesty, his Heires and Successors, and him and them will defend to the utmost of my power, against all conspiracies and attempts whatsoever which shall be made against his, or their persons, their Crowne and Dignity, by colour of any such Sentence and Declaration, or otherwise.

3. *Iac.* 4.

3. And I will make known unto His Majesty, his Heires and Successors, all treasons, and trayterous conspiracies which I shall know or heare of to be against him or any of them.

1. *Eli.* 1.

4. I doe also promise, and vow that to my power I shall assist and defend all jurisdictions, priviledges, preheminences and authorities, granted or belonging to His Majesty, His heires and successors, or united and annexed to the imperiall Crown of this Realme.

Protestation.

5. I shall also maintaine and defend as far as lawfully I may, the power and priviledges of Parliament, the lawfull rights and liberties of the Subject, and every person that takes this Oath in whatsoever he shall doe in the lawfull pursuance of the same.

Protestation:

6. And to my power, and as far as lawfully I may I will oppose and by all good wayes and meanes indeavour to bring to condigne punishment all such as shal either by force, practice, counsels, plots, conspiracies, or otherwise, do any thing to the contrary of any thing in this present Oath contained.

3. *Iac.* 4.

7. And these things I doe plainly and sincerely acknowledge and sweare according to these expresse words by me spoken,  
and

and according to the plaine sense and common understanding of the said words, without any equivocation, or mentall evasion, or secret reservation whatsoever; and I doe, and will renounce all pardons, dispensations, or absolutions whatsoever to the contrary.

8. And I make this recognition and Oath heartily, willingly <sup>3 lsc. 4.</sup> and truly, upon the true faith of a Christian. *So helpe me God,*

He that deliberately, *præcogitate*, shall refuse *such an Oath, ut videtur*, has designs of *Treason* to the *King, or State*; He that maliciously, *præcogitate*, shall infringe it, *implies* he is *no Christian*; As *Divinity* confounds the one, so *Jus gentium*, the Law of Nations, explodes the other.

*Rerum progressus ostendunt multa quæ in initio non povidentur.* 6. Rep. 40.

### The Drift.

May Glory be to God, in the liberty, purity, power of his worship; Honour to my King, in the might of his dominions; Prosperity to my Country, *England*, in the Unity of its Interest; And

May some moderate Overture bee here hinted as may contribute to stanch the gore of *Ireland*.

*Faxit Deus.*

FINIS.

### Errata.

For reluction p. 15. l. 21. r. *reluctancy* p. 16. in the margin for Cricus r. *Lincus* p. 23. l. 11. for towed, r. *torred*. p. 24. l. 1. r. *that* for *Forger*. id. l. 34. for inaudita. r. *in audite*. p. 25. l. 4. for release. r. *Rehearse*. p. id. l. 30. for *Δουλην*, r. *Δουλην*. p. 31. l. 20. for superfortation. r. *superferations*. ib. l. 34. inaudita. r. *ead inaudite*.

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THE SECOND PART  
OF THE  
INTEREST  
OF  
ENGLAND.

CONSIDERED

As it relates to the Government of the  
CHURCH.

In three Divisions:

*wherein is demonstrated,*

1. How Church-Government by the Hierarchy of Bishops is destructive to the Interest of this Kingdome.
2. How the Presbyteriall Discipline will conduce to the Interest thereof.
3. Of Tender Consciences, what sort may and ought to be permitted, what not.

*The Contents of the severall Sections are in the  
en,uing T A B L E.*

---

Brut.ad Cic Fam. 11.

*Omni timore deposito debemus libere Reipub. consulere.*

---

LONDON

Printed by Richard Bishop for Lawrence Blacklock, and are to  
be sold at his shop at the signe of the Mearmayd by  
the Middle Temple gate. 1645.

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THE HISTORY OF THE

INTEGRITY OF

ENGLAND

CONTAINING

A HISTORY OF THE

CHURCH

OF ENGLAND

FROM THE

REFORMATION OF THE CHURCH

TO THE PRESENT TIME

BY

JOHN HALL

OF

THE UNIVERSITY OF

OXFORD

IN TWO VOLUMES

LONDON

Printed by

J. H. & J. W.

1795





## To the Reader.

**S** Everall are the Conditions into which the hurry of these times hath cast the Authour; all which (and not without speciall instance) he ascribes to Divine providence : that Apology is *instar omnium*, and he intends no other. He is neither so self-witted as to justify all his owne, nor so unworthy as to debase the actions of others : Yet (to unprejudice what he writes) be pleas'd to know, that every of those Conditions he contriv'd fairly, openly, to advance with Peace, those Truths which he has now asserted, when he had only the freedom of his Soul; for that (be his body as it might) was still the same.

It is entitled, *The Interest of England, the second Part*, with relation to a former, long since \*published, \* 1642. wherein are some expedients to establish it by the extirpation of the Papacy, which a Jesuit has sharply gord'd at, as a sence that in time (if well pursued) would worry him : whats bitter in it, shall bee convinc'd by silence, *furor ipse dat veniam*; what is Reason, may perhaps meet the like in a Reply.

He hopes we work not here by principles of the Iesuite, yet (so it haps) that Discourse has bin here censur'd as dangerous, as one that being writ by a Member of the House, gave occasion and encouragement to others that write extravagantly, &c. Let that reverend Divine be pleas'd to know, that what is there hinted in

*Solomons Choice*  
preacht at the  
publique Fast,  
Sept. 25. 1644.  
page 41.

behalf of Scripture Liberty, was in opposition to that Monopoly of knowledge which the then Clergy aynd to ingrosse; Obscurely there, with respect to the unpreparedness of those times, which hee has here enlarged, and so, as he hopes will not disrellish, if an *implicite* fayth be not too favoury; so indeed while we decry the Prelates, we shall indulge their interests, which will soon decide that controversy, whether a Bishop and a Presbyter be the same.

*Church-Government* is a subject (as it relates unto the Law) not unapt for his Profession, and now not unseasonable, since the more sound ken, that *ab ovo ad malum*, it has had an influence to inflame this war, and may (if rightly understood) conduce to quench it. His sence thereof he has uttered *freely*, bold upon the innocence of his intentions; but *briefly*, wanting accomodation to give it length, or lustre. It is the first of this kinde, not likely therefore to be the best; Errours, doubtlesse, it has some, for he himself has many; the best may mend, and he would the times were as apt as *He*.

*Wm Constantine.*

Middle Temple,  
April 1675.



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*The Second Part*  
OF THE  
Interest of England.

Considered as it relates to the Government  
of the CHURCH.

The first Division.

SECT. I.

*By what gradations the Hierarchie mounted to  
its present greatnesse.*

**E**SUS the chief <sup>a</sup> Bishop of our soules, enjoynes <sup>a</sup> *Pet. 2. 25.*  
his Apostles to go and teach all Nations, to preach  
the Gospel unto <sup>b</sup> every creature, beginnng at <sup>b</sup> *Mark. 16. 13.*  
<sup>c</sup> *Hierusalem.* <sup>c</sup> *Luk. 24. 17.*

<sup>d</sup> There accordingly the Apostles first assembled; and ha-  
ving received the Holy Ghost, disperst themselves and their Di-  
sciples into severall Cities as places of most civility and resort;  
*Peter* and *Iohn* were by <sup>e</sup> order sent into *Samaria*, *Barnabas* in-  
to <sup>f</sup> *Antioch*; others to <sup>g</sup> *Iconium*, *Derbe*, *Lystra*, teaching  
also in the Villages as they journeyed from <sup>h</sup> place to place.  
Such as taught openly were <sup>i</sup> imprisoned, and <sup>k</sup> beaten, and  
charged not to speak in the name of *Jesus*; which caused their  
Assembles to be in <sup>l</sup> private, in an upper roome from house  
to house: Such only were of their Congregations, whose  
hearts like <sup>m</sup> *Lydias* the Lord opened, and submitted <sup>n</sup> volunta-  
rily: All which being of one heart and one soule <sup>o</sup>, went to-  
gether, had all things in common, sold their possessions, parting  
of their goods to all men, as every man had need, so that no  
man lacked. During this time of persecution, Church-Discipline

<sup>d</sup> *Act. 1. 13.*

<sup>c</sup> *Act. 8. 14.*

<sup>f</sup> *Act. 11. 26.*

<sup>g</sup> *Act. 14. 21.*

<sup>h</sup> *Act. 8. 4. 25.*

<sup>i</sup> *Act. 4. 3.*

<sup>k</sup> *Act. 5. 40.*

<sup>l</sup> *Act. 1. 13.*

<sup>2. 46.</sup> *Act. 12. 12.*

<sup>m</sup> *Act. 16. 14.*

<sup>n</sup> *Act. 5. 4.*

<sup>o</sup> *Act. 2. 44.*

*5. 13. & 4. 32. 34.*

was exercise<sup>d</sup> by the assent of the whole number of Disciples there assembled; So the Apostles and Brethren out of 120 appointed two, whereof *Matthias* being by lot chosen in the place of *Judas*, was συγκαταλεγέντι by common suffrage numbred among the twelve; so upon the advice to chuse Deacons, the saying pleased the whole multitude, and they chose *Stephen*, &c.

Now when Congregations began to be assembled in severall Cities, the Apostles (whose cheife residence was at *Hierusalem*) sent brethren to visit and confirme them; with power upon the encrease of members for better order sake to establish and ordaine Elders in every Church, choise men set over to represent and rule the multitude, elected out of, and by themselves.

Of speciall accidents, there was a constant account returned to the Apostles, from whom they took commands; so *Barnabas* of *Sauls* conversion; *Peter* of his proceeding with *Cornelius*, *Paul* of his Ministry with the Gentiles: and those of *Antioch* resort thither for satisfaction about the Circumcision; which question was decided by the Apostles, Elders, with the whole Church; where the whole multitude had liberty to dispute their doubts, and joyned in sentence, which was laid as a burthen, established and delivered as a Decree to be kept in the severall Cities; and this Decree was at *Antioch* read before the multitude, who rejoyced at the consolation, submitting to it without dispute.

At such great Assemblies in the prime Cities, the most eminent Pastor was usually elected to precede, to state the question, collect the sence, declare the sentence; so *James* at that of *Hierusalem*, *Peter* at the election of *Matthias*, who there had the primary of Order, not dignity, or power; so Christ<sup>k</sup>, all yee are brethren

In proceffe of time Lay-Brethren who had a joynt authority to rule, were out-diligenced by reason of temporall diversions, or rather overwitted by those more learned Elders that laboured in the word: and growing insolent upon the advantage of their gifts, by degrees they monopolise the titles, Church and

2  
p Acts 1. 13, 16.  
24. Cyr. Epist  
4 lib. 1. Commu-  
nibus calculis  
electus. Bez.  
9 Act. 6. 5.  
παρὸς τὴν πλὴ-  
θος.

2  
r Acts 8. 1.  
f Acts 8. 14. &  
11. 22. 1 Thes.  
3. 2.  
r Acts 14. 23 &  
11. 30. 1 Tim.  
4. 14. 1 Thes 5.  
8. 1 Tim. 5 17.

u Acts 15. 24.  
εἰς οὗ διὰ τῶν  
μὲθα quibus hoc  
mandatum non  
dederamus, Step  
r Acts 9. 27.  
y Acts 11. 2. &  
12. 16.  
z Acts 21. 19.

a Acts 15. 2.  
b Σὺν ἅλῃ τῇ  
ἐκκλησίᾳ cum  
totā Ecclesia,  
ver. 22.

c Πᾶν τὸ πλῆ-  
θος tota mul-  
tudo, Bez. v. 12  
d Καὶ οἱ ἀδελ-  
φοὶ Apostoli  
Presbyteri &  
fratres, v. 23.

e Ἐπιτιθεσθαι  
ἀβὲ πρὶ τὴν  
super impono.

f Περὶ δὲ τῶν  
αὐτῶν ἐν ἀνά-  
σειν τα δογ-  
ματα τα κε-  
κρυμένα tradi-

derunt eis observanda placita illa que decreta fuerunt, Acts 16. 4. s Acts 15 30. h Acts 15 8.  
13. i Acts 1. 15. k Mat. 23. 8.

and Clergy, and introduce a separate jurisdiction from the un-  
cleane, (so they stile them) Laity.

With the Thing, the name of Presbytery<sup>l</sup> (primitively us'd) <sup>1</sup> 1 Tim 4. 14. 78 πρεσβυτε-  
is altered to a Consistory, whereof the president by long con-  
tinuance in the Office, constant residence, and sloth of his asso-  
ciate Pastors, is forced upon necessities to execute that power of  
Ordination and Jurisdiction (sometimes) solely; which in  
time begets a pretence of right, and the distinct title of a  
Bishop, a terme formerly denominating both sorts of Elders,  
sometimes in English, <sup>m</sup> Overseers.

Now the *Pagi* or neighbour Villages were usually enlight-  
ned from the next City, where was the *Cathedra* of the Bi-  
shops, and a publike Nursery of Ministers to stock the Coun-  
treys, who were sent abroad to settle Colonies of Believers;  
and such Colonies acknowledged that City whence they had  
their first light, their *Mother Church*, and consulted with it  
for direction.

<sup>n</sup> The Bishop and his assistants primitively consend to in-  
struct, *adificandi studio, ex intuitu charitatis*, out of a holy zeale  
to propagate the truth, and true Christian charity, but fre-  
quent addresses, advantage of learning and vulgar simplicity,  
swell the Clergy with ambition to erect a pompous dignity in  
their own tribe; and then they substitute all those Hamblets  
which were adjacent and enlightened, to be a Diocese; which  
though appropriate to one, is in the eye and hopes of all, who  
in the *interim* partake a share of inferiour dignity, and reve-  
new; One is mounted to be his Chancellor, as the <sup>o</sup> *os Episcopi*,  
another his Arch-Deacon, as the *oculus*, others Prebends, as  
*consilium*: The mouth, eye, and counsell of the Bishop.

Shortly that City which was eminent, glorious, and power-  
full, by secular indulgence and unintermitted soring of the Cler-  
gie, denominates an Arch-Bishop, who by favour of the Prince  
acquires to himselfe a superintendence, over all \* Bishops in  
the same Province: This Dignity begets an emulation and  
strife among the Prelates; To atone which, at the <sup>p</sup> *Nicen*  
Councell, jurisdiction over all inferior Orders is distributed be-  
tween foure Patriarcks, *Antioch*, *Alexandria*, *Hierusalem*,  
*Rome*: To which last, being the Emperiall City, seat of the

<sup>m</sup> Act. 20. 17.  
he calls the  
πρεσβυτερος  
whom he terms  
ἐπισκοπος, v.  
28.

<sup>n</sup> Quum vero  
lux Evangelii,  
Eccl. Mag. Cent.  
11. 6. 7.

<sup>o</sup> Dean and  
Chap. de Nor-  
wich 3. Rep.

\* Called *suf-  
fraganci* à *suf-  
fragis*, Stat. de  
Merton 20. H.  
3. & Sir Edw.  
Cook. Mag. Cant.  
Arlic. & p. 599.  
<sup>p</sup> *En. Sil Epi.*  
30. A. D. 325.



Prince, and most flourishing, was assigned priority of place, not power.

But *Mauricius* the Emperour being slaine by his servant *Phocas*, the Murtherer attaines the Diademe by the ayd of *Boniface* the Roman Bishop, and requites the proud Priest his Confederate with the title Univerſall, that *ſcelestum nomen* as *Gregory* the Great was pleased to ſtile it; and enforces by the ſword all ſubordinate degrees to yeeld to him obedience, with the diſtinct title of *Papa*, publike Father.

Bar. Onupr.  
Plal in vit. Bon

Greg. Reg. 166.  
16b. 8. Ep. 32.

## SECT. II.

*The ſtrong influence of the Hierarchy over the power of Princes.*

BY this climax or degrees, did *Rome* in length and courſe of ſubtilty and time, creep up to be the Head or Pinnacle of that lofty Piriſis the *Hierarchy*, which like a ſpacious chaine hanging for its dependance upon the Pope is thrown over all Dominions of Chriſtian Princes, and (by its links the Priests, Biſhops, Primates, ſerled in every Province, Dioceſſe, Pariſh, bearing each to other reſpectively Canonically obedience, and all unto the Pope) has been of power not only to inſtate a monſtrous ſecular dominion in the Clergy, but to fetter and imbroyle ſuch Civill States or Princes as dar'd to pry into their encroachments and diſpute them: The Emperiall Hiſtories are throng'd with preſidents of ſome who kiſſ'd the Popes foot; one layes Head and Crown to bee his foot-ſtoole, another with his Empreſſe and their Sonne, waits bare the Popes leiſure at his gates, &c. nor are ours barren: I ſhall inſtance that of King *John*, who having engaged the Clergy (a uſual practice of Uſurpers) was by their induſtry and lewd comments upon the Text, inthron'd in the right of his Nephew *Arthur*.

Upon the deceaſe of the Arch-Biſhop the *Covent* of *Canterbury*, pretend priviledges to elect, and chuſing *Reginald* their Superiour, diſpatch him privately to *Rome* for his Pale: Fame whiſpers this to the King, whoſe ſpirit ſtomaking ſuch a ſleight,

nominateſ

Emp. H. 3. H. 2.  
Fred. Barb. &c.  
Petra dedit Petro.  
petram, diadema  
Rodulpho.  
Avent. &c. Onu.  
K. H. 2. H. 3. Ed.  
2. Rich. 1. &c.  
The Archbiſh.  
is ſtoried undi-  
rinely to argue  
ut qui cunctos  
ſuper eminet  
ſtrenuitate om-  
nibus preſt prae-  
ſtate & regi-  
mine. Pol Vir.  
259. lib. 15.  
Wid. Mat. Pariſ.  
in Lib. p. 197.



nominates a Favorite of his owne to that Sea, and the Monks are over-awed to install him. The King sends his Procurator to *Rome* for a confirmation; a day peremptory is appointed to heare both, but both disagreeing, his Holinesse in *Cathedra* is pleased to adjudge both elections voyd, and by his almighty power consecrates a Minion of his own, enjoyning all persons by virtue of holy obedience to submit: The Monks dare not disobey, but the testy King expells them, their *Covent*, seises their goods, confiscates their movables: The Pope as passionate, as he peremptory, interdicts the Kingdome, Excommunicats the King, dissolves the Oath of Allegiance, devolves the Crown to the King of *France*, to whose assistance he summons all Christian Princes, with proffer of as plenary an indulgence as if they undertook the holy warre; This sentence is transferd to both Provinces, by them disperst to the respective Bishops, and they to the severall Parishes of their Diocesse, where the Church-Priest vowed to observe the implicate will of his Superiour, enforces it by way of *Preachment* and *Confession*, as a point of conscience upon his ignorant people, so as they rise as one man under the Churches banner; and the King is necessitated to submit, and not only to re-install the Popes elect, but, to the eternall infamy of the English, to resigne his Crown, Scepter, Sword, Ring, those *insignia regalitatis* to the Pope; Of whom he sweares to hold his Realmes, and reformes them at the annuall tribute of a 1000 markes; The which Charter is yet notorious in the *Vatican*.

*Mat. Paris ibid.*

*An Reg. 16.*

*Dani. Hollinsh.*

*ibid. Po'id V.*

### C E C T. III.

*The Hierarchy unlinkt from the Pope in England, and annext unto the Crowne.*

**D**Ivers of our bouldest Princes have attempted to shake of this fetter, that so cloid their Prerogative, but were either diverted or subverted by their Clergy in the enterprise, till that stout Prince *Hen. 8.* stomaking to be so hampered by a Priest in the case of his divorce, broke violently through the links >

*Ed. 2. Rich. 2. H. 1.*

*5. c. Archbish.*

*Chichesty & ibid.*

*Halls Chr. Hollin.*

*ibid.*

*Vid. Sat. 26.  
R. 8. 1.*

links of this chain, and annexes it to his Crown, and himselfe, his heires, and successors, is *de facto* invested by a Statute with the title of Supreme Head of the Church of England, with all honours, privileges, preheminencies, jurisdictions, profits, &c. to the said dignity appertaining; Lo thus became the King by act of Parliament *Pope* in his own Dominions.

Though that Parliament dealt sagely thus to unward the Kingdome of a forraign servitude, yet they either wanted foresight or ability to prevent emergent mischiefs from the inundation of prerogative, or perhaps sharing in the Ecclesiasticall endowments, they projected no farther then the present, leaving a thorough Reformation to a lesse engaged or more seasonable undertaking: For (while the Clergy had dependance upon a forraigner of their own tribe, and enjoyed monstrous privileges, and exemptions from securall jurisdiction, as well in case \* of interest as crime) as it concerned them, so had they power to buy up Prerogative in its proper channell, lest swelling to much over the publike liberty, it might bee of strength as it was of will to overflow them, and expostulate their Usurpations.

\* *Vid. Artic. Cler. capit. 9. Ed. 2. Et Artic. Cler. 3. Jac. in Sir. Ed. Cook. Mag. Char. Et. Canon. Bonifac. Archiepisc. Cant. in. Rot. Parl. 51. H. 3.*

But now the whole Clergy depending *solely* upon the Court, without the least appeal to any forraign power, as well for conferring of all Church-dignities, disposall of Revenews, Bishops, Deanes, Prebends, &c. as determining of Rights, became so much *Vassalls*, as they were greedy of revenge, or covetous of eminence and estate: And as man is naturally ambitious, so principally are such as aspire from inferiour qualities, who that they may boldly swell and usurp, are easily inclin'd to contrive such advantages, as they are accommodated with to the best use of such who are only found of power to gratifie them in their designs: Lo thus, that Clergy-power which was the ballance of Prerogative, is added to the weight thereof: whereby the publike liberty is exposed naked to be surpris'd by the Court if it should attempt; nor could it long (as shall be evidenced) without jealousie protect it self against both powers so united.

*Rerum progressus ostendunt mala, quæ in in lion non provid. mur.*

*1. Jac. Reg.*

The first Prince (in whose raigne the advantage of this additament was truly apprehended) was King *James*, who having been tutored among Scottish Presbyters not capable

pable of *Lordly* title, or more preferment then *one* Benefice, and therefore carelesse to insinuate, flatter or connive) soone grew sensible of a difference between the regulating boldnesse of those Presbyters, and the sawning, glosing disposition of our Prelaty; and as hee was abundantly wise, so hee wanted not judgment to apprehend his *supposed* interest in the same, which in time becomes thus agitated.

#### SECT. IV.

*The first clashing of the Prelacy and Ministery, and the successe thereof.*

**E**VEN from the first Reformation there had bin a conscientious sort of Ministry that layd continuall claym, or rather exclaimd against the Hierarchy as a *Pandora è cujus pixide* as a monster in the Church; As new Discoveries appeard out of the fog of Popery, so the noyce grew louder and with such importunity during the reign of *Queen Elizabeth*, that the *Prelates* had toyl enough to preserve themselves a being, and not reswell to their present hugenessse; the *Queen* not daring by reason of the common Enemy, or loth to discountenance that Ministry by an influence of whose zeale and practises she was established, and yet not willing to part with that Dignity of which she only had the disposall, kept both in a reasonable temper; and preserv'd the Bishops Votes for her use in Parliament, which was oft petitiond against (for as was wittily observ'd, *They must be first gagg'd before they could be rifled*;) yet to avoyd scandall, she admits them not to the Councell till her latter end, and so pares their nayles that they could not scratch.

Now no sooner was King *James* enthron'd, but the Ministers hopefull of full conformity to his native Discipline, petition for a Conference, which is granted at *Hampton Court*, whereafter some cursory disputes, sentence goes with the Prelates, and they are authoris'd to make Canons for vindication of their own Dignity: Proclamations are issued for Conformity, and Presbiterians totally dicountenanced; such of them as were  
more

*Vid Rot. Parl in  
Eiz. Sparism.*

*Confer. at Hampton  
Court. 1603.*

*Canon & Constit.  
Edit. Lond. 1603.*



more learned, are stoopt by warm promotions to their lure, where gorging on those delicacies of *Idleness*, *Ease*, and *Pomp*, they are soon wrought into a condition willing to be deceived, and are not unready to diffide their sound judgements formerly asserted; such as continued peremptory, were suspended, degraded, deprived; such as enveyd weakly, trivially, with more zeal than discretion, were (with not a little subtilty) let alone, to be a soyl and so a scandall to their own work. The Prelaticall are dignified with temporall jurisdictions, made Iustices, Officers of State, of the Privy Councell; by whose countenance dead Sutes for Tythes are enlivened, obsolete authorities pretended to by the Spirituall Court, which when the Common Law obstructed, by issuing Prohibitions, enjoyning recidence, strict expositions upon the Statute of *Pluralities*, and the Layty in generall exploded for negligence, pride, luxury, as in them most monstrous, there arose a quarrell; to decide which the ordinary Courts of Iustice are wav'd as partiall, and they apply to the Councell Board, where the question notwithstanding the unanimous opinion of all the Iudges, is not over-ru'd to the disadvantage of the Bishops.

Lo here that grand Controversy revives, between Ecclesiasticall and Temporall jurisdiction, which had bin by *Henry 8* smotherd among the rubble, and till this layn mute; each labours to engage a party, and ever since each has had an influence or underhand working to subvert the other; The Clergy doubt the sense of a Parliament managed by lay-hands, to whom the wondrous zeal, patience, constancy of the Ministers was then as plausible, as the insulting arrogance of the Prelates odious; they soon found they won few by the *spirit* of their Cause, and that their faction was supported only by such as were engaged in point of interest, and renew; *meeknesse* and *humility* engage the affections unto pity, and haughtinesse begets more feare then love. High time it was to cast about for a more firm support then the people, lest their own sloth and the uncessant activenesse of the Precise, not only wrought them out of jurisdiction, but of being: To the *Court* they addresse; to gratify which and by engagement therof to secure their own greatness, they contrive their utmost diligence how to erect therein

21. H. 8. 13.

*Digbys case*, 4.

*Rep. Drury's case*,

*ibid. Ho. land.*

*ibid.*

*Utd. Sir Ed. Co. 1.*

*Mag. Char. in*

*Artis Cler. 13.*

pag 601,



an Arbitrary power above all Law, not disputable, not controuleable no, not by a Court of Parliament; wherein they concenter with the common interest of the Romanist, who doubtlesse as these (though not with any design of reall service to the Court, but of ease and advantage to themselves) are not unready to contribute to the establishment of such an absolute power, under the lieu whereof they may lie secure against the stormes of Law, scarce tollerable, were they driven to an execution; This we may presume, if we esteem them men, and so naturally desirous of a good condition, or Christians, and so zealous to propagate that, which they esteem truth.

But neither the slight of the Jesuite in sowing the seeds of this grand design, nor the subtilty of Statists in watering, nor the dexterity of Parasites in reaping, could ever ripen it to a full maturity, were not the plow drawn on by those Heifers, our own Clergy; Those who were confided in for the direction of the conscience, leading men for fame of learning, credit of Religion, eminent sticklers against the Romanists in point of controversies; These having prostituted the Pulpit, and their endeavours to work on closely this design, could be only of power to doe mischief; yea, by so much the more, as they were expected to doe good, and so to be. *Tantum religio potuit suadere malorum.* Lucr. lib. 1.

## SECT. V.

*How the Hierarchy was and is accommodated to incroach upon the Publike Liberty.*

First, as the Courts had (in consequence) adjudgd it <sup>a</sup> Law to be a slave, so the Clergy project to preach it Gospel to continue so: To which end by monstrous inferences upon the Text, a divine prerogative is new-coynd; and by a salacy <sup>b</sup> *ab eo quod est secundum quid, ad id quod est simpliciter*, Those Scriptures which ascribe power to a King, were it by inspiration or peculiar application to those of <sup>c</sup> *Israel, Assyria, Rome, &c.* are wrested to intend the King of England, as if the title bounded the

<sup>a</sup> Bates case in the case of impost exchequer, *M Hambdens case in Ship-money, ibid.* In the Case of Sope-boiling, *Cambr. Sellat. &c.*

<sup>b</sup> *Aristot. E-lenc.*

<sup>c</sup> *1 Sam. 8. 11.*

C

authority

authority, and not the municipall Law of every State, or that every State that had no King were an undivine Government; That all Lawes were but acts of *Grace* revokable at the Kings will; which will and Gods Ordinance had the same Latitude; That in all commands his *will* must be obeyed for conscience as the *highest* power, as if any that command *extra territorium*, beyond their legall authority were in *that* a higher power to be obeyed. That all expostulation, or resistance of instruments is damnable; So busily they plyd their own interests in doctrines of this nature, that Majesty it selfe has sometimes, not without opprobry checkt at their flattery, and falshood: but these Texts as *b* others by the Devill falsely blas'd, they wrest and throng into Homilies, and *c* books to be dispersed by Proclamation into every Family.

2. Then they require their Subordinate Clergy to enforce by way of doctrine *those* positions upon the consciences of their Parishioners: None can be recommended to a Bishoprick but he that is a profess'd stickler, and well studyed in the art of sitting of a Diocese, and canvassing *Non Conformists*, such as scrupled at their unauthoris'd Canons, or were squemish to adde or alter the genuine sence of the expresse Text: Such hotly-zealous-ones as dared to envey openly are rush'd upon by the High-Commission, a Court new furbished, and diverted from its first institution to conforme Recusancy, as a Religion destructive to the then State; where, by a monstrous power (altogether ungospellary if wee respect the *meek* doctrines of our Saviour) from some they rend their eares, others noses they slit, some stigmatizd, others gagd, all worried; the rest that were affrighted, are in charity vouchsafed an habitation in the *New-World* among Savages; whither (either weary of punishing by reason of the multitude, or ashamed of their own cruelty) they had designed by degrees to force all that were not totally concurring; \* So *Paul* being exceedingly mad persecuted the Disciples even unto *strange* Cities. Now because some more soberly conscientious, opened deligently the practicall wayes of God, which without verball bitterness was enough to unvaile the mystery, they are suspected for *Shew-Conformists*, and *racks* for the soule are provided to undisguise them;

\* Rom. 13.1.  
Extra territorium  
jus dicenti  
non paretur im-  
pune. 11. Rep. 77  
Id rex potest  
quod de jure  
potest. Brafl. lib.  
1. Stamf. 16.

b Mat. 4.6.  
Viperina est ex-  
positio que cor-  
rumpit textum.  
c God and the  
King Edit.  
1607.

1 Eliz. 1.

Vid. Regiā.  
Cant. Ebor. &c.  
Spa. sm.

New-England.

\* Acts 26. 11.

them; new Ceremonies are enjoyned; Popish adorations; the book of *Sports*, and now at last that undoubted pill the *Oath* for Episcopacy; he that evaded or perhaps had slight or faculty to swallow the first must straine here; he that strained not here was countenanced, as presum'd willing to swallow all, as a person though perhaps not throughly for, yet not *ex professo* contrary to their design.

3. Having thus driven the good Sheapheards from the Pastorall charge of their own flocks, and placed such hirelings as were loose in soule, as the other strict; It is their next diligence to prepare the Sheep, to adapt people to receive without enquiry, doctrines for authentick upon the credit of their Priest; To this purpose, first they indulge the vulgar in all wayes of licentiousness; Sports, Ales, May games, Beare-baytings, yea and those upon the *Lords-day*; As *Jeroboam* they pretend ease; *it is to much for you to goe up to Hierusalem*: This to incense the people against the severe discipline of the Puritans, or to rock them so in a carnall way of liberty, as not to awake and check at the designe of thraldome, as better favouring Leeks and Onyons with sloth and security, then the desert way to the Land of *Canaan*; then to wean men from scrutiny into Scripture, they Preach ignorance to be the mother of Devotion the super-excellency of submission to the *Priest*, from whose lips we are to suck knowledge; Bibles with Comments are exploded, Lectures silenced; to goe to a Sermon at the next Church was hainous as a Conventicle, though none were at their own, or perhaps worse then none; one houre and just so much must bee gallopt over in a forenoone homily by their sworn Chaplaine, who in the afternoone would hackny over a few formall Collects, and then *recreate* his dull Parish about a May-Pole.

1 King 12. 28.

Exod. 16. 3.

Pray too, men might, and that often, but not a word beyond the *set forme*, nor not before a Sermon, which that it might be the *lesse*, must the Common-Prayer bee read at large: 1603. Oh, that most divine forme of Common-Prayer! Which I cannot but acknowledge has expressions pathetically enough, and except some redundancies may give a hint to good and ravishing conceptions: but to bee obliged to that *only*, being of humane

Vid. Can. &  
Constit. Edit.



*Acls* 2. 4. *1cc* 1. 2. humane compofure (when we have persons qualified with efficacious gifts of prayer, that spirit of utterance fore-prophefied, to be poud on *all* flesh) were to erect an Idoll to our own fancies, mere will worship: which being chaunted over daily by every drunken Priest, woman or child, becomes direct *opus operatum*; a work of forme, lip-labour, and not in consequence to be distinguished from that Masse which is sung for three-pence: Monstrous project? to stint Gods Spirit in the exercise of gifts; to barre man from approaches to his Maker which he out of his Almightinesse can hear, be it but a sigh or groan, if as *Hannahs* it be cordiall.

1 Sam. I. 10.

Yet are wee short of the true Reason? which was not so much to enhance the divinity of that book, as to disable men in the exercise of conceived Prayer, the zeale, heat, cordiall vehemency whereof as it gives enlargement, quickning, growth unto the Spirit, so does it fix, engage the drouisie Auditory to attention and concurrence; whereby it becomes not so much the labour of the tongue as of the *heart* elevated with the Ministers; and that touched, enflamed, begets a sence, that true Religion is more then forme, that Godlinesse is a greater mystery then to goe to Church, or to be cal'd Christian; from which quickning will arise a growth, a more zealous scrutiny for knowledge in the wayes of God, in\* precise walking; a search of Scripture, like those more noble of *Berea*, whether the thing be so: By the cleare light whereof men would soon bee restored to their common sence, and the Clergy become no further *copies* then they agreed with the Originall.

\* *Apoc* 2. 5. *Eph* 5

15.  
\* *Acls* 17. 11

Yet for that, nature instructs all men that there is a God, and warps the soule to a false diety, if it bee not settled in the right (for I suppose there were never any such people as mere Atheists) therefore a politick logicall Religion was fancyed, to amuse and possesse the vulgar with a *forme* of worship; to which end like the old Pagans they sumptuously adorn the Churches, rich Copes, Holy Vestments, exquisit Images, ravishing Musick, the *Sanctum sancto-rum* is bedressed with such wondrous ornaments, and applyed to with so exact Ceremony, as if God were corporally and only present upon the Altar, and had confin'd his Almightinesse and all his attributes



to a *Chalice* to be communicated by their Priest at will, whose sanctity is permitted to tread the holy ground within the Railes, while the contemned Laity gaze without, and adore ; Altar, Priest, Sacrifice, in emulation of the pompe of *Aaron*, as if we were still under the *Vaile* ; which *secundum quid* was true, for it was to abuse and besot the blind Parishioner to believe that there was some high mystery in the mere forme of that stately worship, in the solemnity, of that sensuall service, upon which ravishments, he might contentedly imploy his outward sence, and their acquiesce and rest for his salvation, without trouble of more scrutiny into the wayes of *heaven*, and so of *them*.

## SECT. VI.

*The first consideration, why expedient to extirpate Prelacy.*

**T**His premis'd, *ita videtur*, it seemes to me a matter highly conducing to the prosperity of this Kingdome, to extirpate by a Statute that Hierarchyall government by Prelates, and to establish another Discipline more suitable to the Reformation and the true interest of this State, which may bee more evidently demonstrated, if it bee considered in its severall Relations.

First consider it, as it relates to the publick liberty of the Nation ; The English are without doubt a <sup>a</sup> free people not oblig'd but by their own act explicite, or representative, in point of property <sup>b</sup> *quod nostrum est sine nobis (facto vel desectu) à velle non pote* ; Such Lawes as are in force are presumed to be by consent of all, and bind equally both King and people till *eodem modo quo constituuntur, dissolvantur*, the same authority revokes that did enact them ; and indeed the frame of this Government is of so rare and fine compofure, that the clashing of it in disorder would endanger a confusion unto all, as posying it in its just ballance yeelds more happinesse to all, then can be presided in any other State ; Nay, it is grounded upon such deep principles, that as the subject cannot without

<sup>a</sup> Bract. lib. 1.  
Glanv. lib. 1.  
Fines de legibus Angl.  
Rex ad tutelam  
legis corporum  
& honorum est  
erectus, &c.  
Et ut non potest  
caput, &c. nec  
Rex qui caput  
corporis politici  
est mutare potest  
leges corporis il-  
lius nec ejusdem  
populi substan-  
tias subtrahere,  
reclamant has  
us aut invidias.  
cap. 3 &  
§ 8. ep. 9.

with-

<sup>a</sup> *Casus fortuitus  
non est speran-  
dus &c. 4 Resp.  
= 8.*

without huge change in fundamentals entrench upon the Prince, so cannot the Prince without infinite danger and much sufferance to himselfe encroach upon the people, nay it may be averred *not possible* without the assistance of the Hierarchy, as it now stands since the Reformation, totally depending upon the Crown; *Ab esse ad posse*, is sound Logick; what has been, may be; and security against that, cannot be had, unlessse we are satisfied, that no Prince will covet more than Right, or that the <sup>a</sup> Clergy will be all Saints; men so upright, as not possible to be biass'd, for feare, favour, honour, renew, or revenge; and that *all*: for if Lordlinesse, sloth, luxury, pomp, can lure but *one* haggard into *one* diocesse, he is sufficient by his sole power of ordination to swarm drones, Court-Profelytes enough to stock a whole Kingdom; But of this seemes the lest doubt, since such Ministers as make a conscience of this truth, explode this dignity as a Monster; others that were Prelaticall, bee it either weaknesse, or malice, or obstinacy, yet justifie their old positions so fatall to the very essence and being of all limited qualified government, that it may be thought prudence to silence their persons, much more that *function* which so accommodates them to disperse such unsound dangerous positions among the people; high policy therefore it is to remove this rock of offence to *any* which is so opportune to be occasion of confusion unto *all*, *Abundans cautela non nocet*.

## SECT. VII.

*The second consideration, why expedient to extirpate Prelacy.*

SEcondly, consider it as it relates to the Reformation of Manners, *one* genuine office of Church Discipline: This seemes to bee calculated for the Meridian of the Church of *Rome*, whose interest it was to muffle people in a unity of ignorance, which it has a rare faculty to effect by assistance of Auricular confession, and the singlenesse of Priests;

By

By the first, they ferrited into the inmost thought, by the other they had freedome from wife or child, and became *solely* attendant to the commands of their Superiour, in which they were so officious as they were an inquisition to the Parish, thereby to prevent inquiries of the Laity into the light of Scripture, lest discovering the *slavery* of their ignorance, they should mutiny: But now (the Reformation setting free the trade of knowledge, and depriving the Hierarchy of those two terriers, and now also the <sup>a</sup> Oath *ex officio*) that Discipline is to loose, disjoynted, unsufficient to obstruct and blite the spring of Popery, to reform Heresies, Blasphemies, &c. much lesse those sinnes *quotidiana incurfionis*, oathes, drunkennesse, lying luxury, <sup>b</sup> *bibit iniquitatem quasi aquam*, which being emergent every houre, every where, every way, are impossible to be restrained by the Bishops Courts which sit not often, and then at a great distance, whither the charge in travaile will out porportion the offence; Every slight extravagancy for which a soule may, ought to be admonished, perhaps merits not to bee press'd on to so great a sufferance as the charge of a Promoter; by whose griping a frozen soule is more embitterd and crufted to revile, then thawed to reforme: Indeed that so scandalous a sinne of *incontinency* has been a Benefactor to the Spirituall Court, having endowed it with an obscene *title*, and polluted it with lewd discourse; but the offender is supposd more oft to commute his Pennance then his sin, since by that trivial sufferance of his purse hee is rather chaulkt out an easie way to recommit it, then be penitent; yet is the mighty waspe more awfull then to be at all hampered in this Spiders Web, so easily to bee evaded, affrighted, concealed from, or broke thorow; that Discipline which is *adequate* (*proprium quarto modo*) to reform sin must be executed not *lucris gratia* but *promp-* <sup>c</sup> *to animo*, without feare or hopes, the reward must not be profit but the conscience of the act.

For that small measure of restraint in sinne, &c since the Reformation, we are obliged not to the Spirituall Court, but to those Statutes for Uniformity, against perjury, incontinency, usury, simony, idolatry, abuse of the Preacher, traducing the Sacrament, swearing, drinking, neglect of the Lords day, &c. which

<sup>a</sup> Stat. 16. Char.  
<sup>b</sup> against the  
 High Com-  
 mission.  
<sup>c</sup> 1ob. 15.

<sup>d</sup> 1 Pet. 5. 2.

1 Eliz. 1. 27. Ed.  
 2. 1. Eliz. 2.  
 35. Eliz. 1. 5. El. 9  
 45. Eliz. 2. 9. El. 5  
 13. Eliz. 8.  
 39. Eliz. 18.



21. *Iac.* 20. 3.  
 14. 21. 1 *Iac.* 9.  
 4 *Iac.* 5. 21. *Iac.* 9.  
 7. 1 *Iac.* 9.  
 3 *Cha* 3. 1 *Cha.*  
 1. 1 *Cha* 4.  
 3 *Cha.* 1.

which our Ancestors (sensible of the insufficiency of our Church Discipline) authoris'd Judges and Justices of Peace to execute; though those also were expedients altogether unproportionable to a *spirituall* work; For Sate-Laws can range the outward man only to conformity, and make the party lesse scandalous, though the *heart* bee still malignant, as the body leproous, though the attire be gay: The heart like a knowing Pylot steeres the whole man, and must be reduced by admonitions, doctrines, Scriptures, the *proper* work of Church-Discipline. To effect which, this of the Hierarchy is altogether incongruous; for (omitting those Annuall Visitations and Church-Warden presentments, to beget *perjury* and *tenne groats*) since the Reformation, it lies idle like the vast hulk of a *ship* drawn ashore, which consumes much in trimming and garnish, but is altogether uselesse, unlesse it be lancht again into its old element of *ignorance* when if it be refurnishd with the sailes of *Auricular confession*, *Secular authority*, and a *single Clergy*, it will swim with much gallantry and speed into an Ocean of *Superstition*, and reduce this Kingdom into a unity of *blind devotion*, with wind in poope.

## SECT. VIII.

*The third consideration, how expedient it is to extirpate Prelacy.*

\* See first part  
 of In crest of  
 Engl pag<sup>2</sup>.  
 3, &c.

**T**Hirdly, consider it as it relates to the true interest of this Kingdom which is a \* unity in the true Reformed Protestant Religion; to cherish, countenance, and supply the *Reformed Party*, with as much zeale, vigilance and supply as *Spain* the *Papacy*; that so all those of the Reformed Church disperisd through all the parts of Christendom may apply and repose in us as the *Head* of *that* party, being most opportune for strength and Scituation; which they now have no encouragement to do, since we seem, doubtfull, but *half-reformed*, by reason of our discipline, which in their sence is *Antichristian*; It solaced a Romish Prelate when he saw the Hierarchy continued, that since

Banner Bishop  
 of London.



we tasted of their breath, it would not be long ere we eat of their  
 beef; and a subtle Jeuire prescribes that to raunge the Puritans of  
*England* into order, the best expedient is to extort from them an  
 approbation of *Episcopacy*, as a function adapted to deboynt  
 them with luxury, pomp, sloth, extinguishers of that zeale,  
 which without other slight, then evidence of the word is suf-  
 ficient to propagate the Gospel: quench but that zeale, and  
 wee shall slide into a kinde of *Polittick* Religion, and so to  
 Popery.

Of this there needs no other argument, then the *present dili-*  
*gence* and importunity of the Popish: even those barbarous  
*Irish* covenant to maintaine *Episcopacy* with the power and  
 priviledges of Prelates, &c. they well know either it is so loose  
 a Government, that they may well evade, or so ill managed,  
 that there may be dispensations, or that it is a *crack* that leads  
 to them, and that Law enforces nature, when it stumbles her in  
 the way; Tis so farre preparatory, that one Statute reduced us  
 to the Church of *Rome*, and one Statute ousted it againe;  
 Repeale that one Statute, and by reason of our Discipline (every  
 way accommodated for conformity) tis resettled without the  
 least disturbance; ambitious nature soon adapting the present  
 Bishops to concurrence in point of interest (for by the almighty  
 of Papall power they can only secure themselves against  
 the Laity) as it did when Queen *Mary* re-established it: At  
 which action few Bishops forlook their Diocesse, and *una-*  
*voce* they dissented in the House of *Peeres* at the alteration  
 by Queen *Elizabeth*, *Præstat cautela quam medela.*

Contem. Pol.  
l. b. 2. cap. 18.

Vid. Irish Co-  
venant.

Rot. Parl. 1 M:  
Rot. Parl. 1 El.

Now if their Hierarchy shall be totally discomposd, their re-  
 venew disperfd, and more equally distributed, their Titles nul-  
 lified, not a *Relick* left to build up any hopes of a Restauration,  
 as it may acquit us of infinite dark contrivements daily brood-  
 ing to resettle or connive at Popery (as then become scarce  
 possible, however infinitely troublesome;) so would it beget con-  
 fidence in all Reformed Churches to adhere and abide by us as  
 the *Grand Pillar* of that cause, without jealousies of relapse  
 or lukewarmnesse; by whole trusty correspondence this Nation  
 would enjoy a glorious influence in all the States of Chriiten-  
 dome, See *postea*.

Vid. Divis. 2.  
S. 8. ult.

## SECT. IX.

## The fourth Consideration.

Fourthly, consider it as it relates to the *present* State of our Affaires ; In the processe whereof, the common interest of King and people is like to be entombd.

The difference though it reflect strongly upon the point of Popery, yet seemes not that *in directa linea*; This, both seeme not unwilling to extirpate ; And indeed since by the Lawes in force, it is <sup>a</sup> Felony to receive a Priest ; since every <sup>b</sup> Recusant must pay 20 l. a month, or all his goods and two parts of his Land and Leases : <sup>c</sup> he must not goe above five miles from his house, <sup>d</sup> nor come to *London* without licence, and that for speciall cause, nor neere the Court ; <sup>e</sup> he is disabled of all offices, trusts, excommunicate, no Guardian nor Executor, nor can present to an advowson, nor retaine a servant Recusant under paine of 10 l. a month, ought to be educated under a Protestant : if he be bred beyond Sea, he shall take no benefit by any gift, conveyance, descent, devise or otherwise, but it shall come to the next of kin that is 'no Recusant, unlesse he shall conforme at eighteen yeares of age, &c. He that marries a wife that is a Recusant, must pay 10 l. a month or she must be imprisoned without baile, &c. Since he that refuses the Oath of Allegiance (wherein something of Religion is involvd) incurre a *premunire* (that is : shall be put out of the Kings Protection, his lands, tenements, goods and chattels shall be forfeited, and his person imprisoned, &c.) An extirpation must in time ensue either of persons or opinions without any other new provision. then that which is already legall, *yea legis anima*, due execution.

Both the *Covenant* it selfe and those two *Declarations*, (Scottish as well as English) transmitted to the King at *Oxford*, (if throughly and maturely sifted) will evidence that the heart and marrow of this difference consists in the point of Prelacy ; which, the clashing of these times has enforced so farre to unmaskt it selfe in acts, words, and writings, that it is resented by

<sup>a</sup> 27. Eliz. 2.

<sup>b</sup> 23. Eliz. 1.

<sup>c</sup> 29. Eliz. 6. 3.

<sup>d</sup> 3. Jac. 4.

<sup>e</sup> 35. Eliz. 1. 2.

<sup>f</sup> 1. Jac. 4.

<sup>g</sup> 3. Jac. 5.

<sup>h</sup> 3. Jac. 4.

<sup>i</sup> 3. Jac. 5.

<sup>j</sup> 3. Jac. 5.

3. Cha. 2.

7. Jac. 6.

<sup>k</sup> 16. Rich. 2. de

premunire, cap.

5. 27. H. 6. fol. 5.

Rep. 11. fol. 63

Co. lust. 133. a.

Co. Pla. fol. 434

Rast. Pla. fol.

221. 446.

Decla. 30. Jan.

1643.

by a grand sence in both Kingdomes to be that *Pandora*, out of whole box has issued all our evils, and therefore with as much caution to bee extirpated, as the purity of the *Gospel*, or the common *liberty* to be preservd: Such influence it is supposd to have upon the Civill Government, that not as a *new Law*, but as a security for *all the old*, is this demanded; and upon *this* and some requisits for the safety of themselves and *it*, they have Covenanted to insist; so that without a condiscent to this we have cause to doubt, all negotiations upon a *Treaty*, will be nugatory, and fruitlesse, unlesse we can suppose that all those Covenanters will submit themselves to that, which they adjudge *perjury*; yet neither are they few, despicable, nor without power; for this Cause are the *chiefe* pieces of the Kingdom fortified, and declar'd; The bulk of the English *Navy* riggd forth, numerous Armies, all manned and commanded (in things of prime trust) by persons *conscientiously* fixt, resolv'd to support this *Cause* for the *Causes* sake; such as conceive their sufferance to be Martyrdom, and their lest relenting or submission, not so much cowardize and dishonour, as *Apostacy* and *damnable*; And all these backt and supplyd by that *Metropolis* which is indeed that *Danaidum dolium*, the inexhaustible Exchequer of the Kingdome, both for men and moneys: Almost all whereof by the working of time, loanes of money, and vehemence of the Ministry, seem generally resolv'd for their common interest to support the *Cause*; by the thorough successe, whereof, the more moderate conceive they can only secure themselves, their *re-imbursements*; the more zealous their hopes of *Reformation*; both *Immunity*.

London.

Now if the King against such a *flood* of strength shall persist to *buy in* and keep up the 'Prelacy, he will be necessitated at last totally to rely for assistance upon the *Romish* party forraign or domestick: no considerable number of the Reformed Church making so much conscience of the function, as *simpliciter & per se*, to adventure for it either life or fortune, though perhaps some lesse inquisitive, and more gentle, could be content to beare with it, rather then hazard the disquiet of the State, foreseeing how like the fiend in the Gospel, it would rend and teare upon ejection. Popery is indeed concentrick

M<sup>at</sup>. 9. 29.



with it, and they expect together a *rise or fall*; they are *equally* now as one engag'd: In processe it will swell to bee a quarrell *meerly* of Religion, the *Protestant* cause, against the *Catholike*: and each Christian State (as they are more or lesse religious) will contribute according to the severall interests of Profession; Nay, already there is no Christian State, in which it works not by way of influence.

Declar. of the  
King, Decem.

1641.

Vid. hist. Cove-  
nant.

Omnia sunt  
misera in bellis  
civilibus, sed  
miserius nihil  
quam si victo-  
ria, que etiam si  
ad meliores ve-  
nit, tamen eos  
periculosos, im-  
potentioresque  
reddit, ut eti-  
am si naturalia  
non sunt, ne-  
cessitate tamen  
esse cogantur.  
Multa enim vi-  
storia eorum ex-  
burio per quos  
victi, etiam in-  
victi facinora  
sunt. The sense  
of this is strong  
and not un-  
worthy of a so-  
lid apprehen-  
sion; and the  
rather for that  
it was a sen-  
tence of *Pullies*  
*Scat. lib. 1. fol.*  
*190.* One long  
practis'd in Ci-  
vil wars.

We see already how the Kings party has been necessitated to make a Cessation with the Irish, who (sayes the King) have practis'd such unhumane outrages, that cannot bee heard without horraur nor paralleld by Story; who without remonstrance of grievance, without provocation, upon meer pretence of jealousie (too too weak a cause for such a butchery, were it reall) out of deep malice to the English name, Government and Religion, Massacred Martyred not lesse then an 100000 poore helpleste, hurtlesse, innocent soules men women children without mercy ferce, difference of age, sex, quality or condition, before the surpris'd English could rally themselves into any considerable posture of defence: These having sworn to maintain Episcopall jurisdictions, &c. have attaind the Kings Protection and upon pretences of necessity are drawn over and daily doe embrew their hands in the blood of the undoubted Protestant. The same necessity in processe, will also enforce the King not only to receive those *Harpies* which have formerly prayd upon the publike and all unquestionably criminous, but also to negotiate aide out of *France* or *Spaine*, whom the Conclave will sollicite with as much diligence, as the re-establisment of its authority in *England*.

Now when every true Protestant (whom perhaps tendernesse of conscience in some point of *Covenant*, Oath of Allegiance, interest of estate, office, or Alliance, dissatisfaction in the way of proceedings, that goe on like those that followed *Absoion*, in their simplicity, nor knowing any thing, &c. have formerly enclined to adhere to that party) shall seriously with him else revolve, (what mischiefs are likely to eniue upon the prevalency of a *Papish* Army even *Rege contradicente*, when though the King forbid, they are enlisted in commands, able to enforce their own conditions; what danger at least of a toleration with

hazard



hazard to the common liberty; to gratifie the souldier and discharge those huge engagements: How bitter the Prelacy will be against the Ministers, even to their utter eradication as persons bitter against them, no way pliable to their function &c.) without retrospect, or enquiry how, why, by what neglect, by whose improvidence, things are swoln to this height, of ruine, he will ruminate, revolve the present, instant *now* state and condicion of affaires and finding a necessity of engagement upon one side, or other, (*Neutrality* being by both exploded) hee will apply himselfe as well for his own subsistence as the re-establishment of true Religion, and common liberty to this Party which in common intent is in best capacity, and has most probable designs and reason (in point of common interest) to protect both.

And shall the Protestants generally dissent that Cause, tis evident what will result; we well know the bulke of the *Vulgar* to be absolutely averse to Popery; many without other sence of it, then the *name*; and the parcell of affection which they now expresse to that side, arises from that encouragement and those examples of Protestants still about the King; shall those withdraw he shall finde himselfe deprived of his *infantry*, and begin with such only, as are Popish or Prelatick, too too inconsiderable in respect of *quality* or *power*, to re-establish him by force.

Or *concesso*, that the King by Armes Conquer, it must be by such *successive* victories, and dangers, as will lay desolate the wealth and beauty of his Kingdome, and issue streames of bloud from those *spirits* that are most *brave* and active, and therefore soonest *lost*; what then can he at length command but a poore dispirited, depopulated Countrey, to the derision of his Enemies. *Jam seges est ubi i ro a fuit*—Ovid. Epist. I. *Nec domus, nec civitas nec gens, nec rerum natura, nec ipse mundus stare potest*,

Or shall he be subdued? *Magna horre*? who can secure his vote against a future passion, \* *nescis plebs jura timere*; who knows to what bold resolutions people needy, powerfull and exasperated may advance, perhaps as farre beyond their first thoughts, as their power beyond controule; Hee that surveyes

Mach.

in a Valley covets no farther then his view, upon a hill perhaps his thoughts may swell futable to his power and prospect.

Sen. Trag, in  
Troade.

*Quod posse fieri non pates, metuas tamen.*

## S E C T. X.

### *The first scruple, Resolv'd.*

**C**ertaine scruples occur in the next place to bee resolv'd.  
*Scr.* Bishop is a Title frequent in Scripture, and seemes by consequence to be *de Jure Divino*: If so? The King may not condescend to extirpate it upon any reason of State.

*Ref.* Επισκοπῆ Englisht. *Bishop*, sometimes<sup>a</sup> *Overseer*, seems to intend a generall Title for both sorts of Elders, one that *only* rul'd, the other that also<sup>b</sup> *laboured* in the word; The office of a Pastor is often mentioned thus, <sup>c</sup> *Goe and preach, baptise, rightly divide the word, in season, out of season, for the work of the Ministry, &c.* This duty was peculiar to the Pastor; He had a joynt power also in the point of *Rule*, and was an Elder, in which sence the word Bishop seemes to be taken in the Scripture, and either by that word is intended *both* sorts of Elders, or *one* sort is totally forgotten, both in recommendations and directions; *Paul* to all that are at *Phillipi* with the<sup>e</sup> Bishops, the Officers of the Church, and Deacons the Overseers of the Poore: To *Ephesus* he calls the<sup>f</sup> Elders of the Church some of them certainly were of the *Lairy*, for he taught them<sup>g</sup> publicly from House to House, yet these<sup>h</sup> he after intitles Επισκοποι Bishops. or Overseers; He instructs how a Deacon should be qualified: and how a<sup>i</sup> Bishop; if in neither of these a ruling Elder be intended, either he has no Office or no instruction: <sup>k</sup> Elders also whom after he calls<sup>l</sup> Bishops, he appoints to bee ordained in every City: I suppose in that short time after the first preaching of the Gospel, there could not be many Congregations in every *Cretian* Citie, so remote from the spring: Nor such store of Pastors to ordaine Bishops, in the plurall,

<sup>a</sup> Acts 20. 28.

<sup>1</sup> Pet. 5. 2. Επισκοποι

Επισκοπῆς over-

seeing.

<sup>b</sup> 1 Tim. 5. 17.

<sup>c</sup> Mat. 10. 7.

Mar 6 12. Mat.

28. 19. 2 Tim. 2.

15. & 4. 2. Eph.

4. 12. & 6. 19.

<sup>1</sup> Cor. 12. 28.

<sup>d</sup> 1 Pet. 5. 1.

<sup>2</sup> 1ob. 1. 3 1ob. 1.

<sup>e</sup> 1 Phil 1.

<sup>f</sup> Acts 20. 17.

<sup>g</sup> 1 Cor. 20.

<sup>h</sup> 1 Pet. 28.

<sup>i</sup> Tim. 3. 1.

<sup>k</sup> Tit. 1. 5.

<sup>l</sup> 1 Pet. 6.

plurall, in every Congregation, if he intended only Pastors, one in that scarcity suffic'd for one Church. If it be objected, those qualifications, as <sup>m</sup> *to feed no novice*, <sup>n</sup> *apt to teach*, &c. are peculiar to the Ministry, tis answerd, 1. By *reddendo singula singulis*, all being spoke to both, let either take his respective Office. 2. There is a feeding *tam virga quam doctrina*; by the word, by the rod, by example, by all. 3. Nor is it so improper for a Lay-Elder to be <sup>\*</sup> *διδασκάλος* apt to teach; now under the New-Covenant when the Law shall<sup>a</sup> be written in our hearts, when <sup>b</sup> Gods Spirit shall be poured upon *all flesh*; which promise (sayes Peter) is to *us and our children*; either we are not of this New-Covenant, or we should be so qualified as<sup>c</sup> to enter into the holiest by the *blood of Jesus*, that *new and living way* which he hath consecrated; whereby we are no more *strangers*, but fellow Citizens with the Saints; those expressions <sup>e</sup> *edifie one another, warn them that are unruly, prove all things* <sup>f</sup>, *know what to answer*, & let your communication be to the use of edifying, that it may *minister grace* to the hearers, &c. are directed to *all the brethren*; and what imply they but an aptitude to Teach, not by way of Office (for I explode those extravagancies of unsteddy zeale) but by way of private admonition information, or <sup>h</sup> reproofe futable to that *grace* which is given every one according to the <sup>i</sup> measure of the gift of Christ, and that Office of Eldership to which he is called by the Congregation.

Custom indeed has appropriated this word Bishop to the Clergy, and therefore this sense will seem uncouth, though anciently it was ascribed to<sup>k</sup> Emperours as publick superintendents, the true English of the<sup>l</sup> Originall: But *concesso*, it argues nothing for a *Lord Diocesan*, claiming as inherent to his Office, a sole power of Ordination and Jurisdiction: Bishop no man checks at, as it intends a Presbyter but as it induces Prelacy, *viz.* a stately supereminence *Lording it* over Gods heritage and their own brethren, equally with themselves divine: A meere politick innovation when the Clergy wanton'd in prosperity, to intaile pomp and secular dignities to their own Tribe; working by their advantage of learning, upon that blind devotion wherein they had long muffled the dull Laity:

m Acts .6. 23.

n 1 Tim. 3. 2.

\* Admonus do-  
candi aptum.

St. ph.

a Jer. 31. 33. &amp;

27. 4.

b Isa. 54. 11.

A. 2. 4. 6.

1 Pet. 2. 5.

c Heb. 3. 10. &amp;

10. 16. 19. 24.

d Eph. 2. 19.

e 1 Thes. 5. 11.

14.

f Col. 3. 6.

g Eph. 4. 29.

h Eph. 5. 11.

i Eph. 4. 7.

k Euseb. in vita  
Constant. at  
Nice.l AG επι τη  
ἐκκλησίᾳ, ἐν-  
ὀψει, ὡς ἀπο-  
τελειοῦνται  
ἐκείνη.m Plinius, Plin. in  
Pericle.



so darkning their shop like the subtle Tradesman, to vent the better his *bad* Commodities

Consl. Later.

Farre from Primitive was the erection of a Parish and long it was that Christianity was exercised in Corners; is it probable that a Diocese could be instituted, before a whole Province were converted or at least countenanced the Profession by a Law; we finde no boundary for Episcopall Jurisdiction in the Scripture; both <sup>a</sup> the Articles of our Church, <sup>b</sup> the harmony of Confessions, and our <sup>c</sup> Statutes, strongly imply no *Ius Divinum* in Episcopacy if they doe no more.

<sup>a</sup> Artic. 34. 77.  
<sup>b</sup> S. A. 10. 11. 16  
<sup>c</sup> Stat. 37. H. 8.  
17. 1 Ed. 6. 2.  
1 E 5. 1.

The first that planted this Government in England was *Austin*, who having Christned King *Ethelred* forgot not to negotiate the interest of *Rome* in erecting the Hierarchy; The Monke swells to be an Archbishop, and being so, stomacks a sort of poor humble Christians that had long before (*tempore ut scimus summo Tiberii Caesaris* about five years after the Passion been planted at *Bangor*, and living meekly and in low condition decryed that pompous dignity as a *Monster*; the proud Priest incenses the new Christned Prince against those poore soules; yea, and himselſe marches to the slaughter, where in one day not lesse then twelve hundred submit to Martyrdome with a patience like that of Lambs, rather then acknowledge his authority: whence <sup>\*</sup> one observes that *Canterbury obtained the Primacy by first shedding the blood of Martyrs*. Since this in severall Ages Diocesses have been erected, and againe destroyd at the pleasure of the Prince; <sup>a</sup> *Dorchester* was anciently a Bishoprick, and so was *Shirborn*, <sup>b</sup> *Chester*, *Gloster*, *Peterborough*, *Brisow*, *Oxford*, were incorporated to be Seas of Bishopps by the Letters Parents of *Hen 8*. The Bishoprick of *Man* was anext to that of *Chester*. And I see not why the same reason of state that extended the Diocesse of *Lincoln* to 1250. Parishes, and shard out to that of *Rochester* but 98. may not (without entrenching upon Divine Right) mount every single Parish or Presbitry to a Diocesse, unlesse the *circuit* of a Diocesse, *number* of Inhabitants, *extent* of Jurisdiction be evidenced from the Text which none pretend.

*Beda*, *Gi'das*,  
*Godwin*, &c.  
<sup>\*</sup> *Geru. Tilbur.*  
*de etis imp.*  
*Sanguine Jan-*  
*torum doreber-*  
*nienſis Ecclesi-*  
*primate omnia*  
*nuit.*  
<sup>a</sup> *A. E. & Mo-*  
*num. p. 506.*  
<sup>b</sup> *An. 31. H. 8.*  
*An. 34. H. 8. cas.*  
*17. 33. H. 8. 32*  
*Le Pape ne done*  
*benefice al a-*  
*lian* because  
the Church of  
England was  
founded in the  
State of Pre-  
lacy perle Roj  
& ces anſſors  
21. Ed. 1. Stat.  
de Carl. Camdryſ  
caſe 5. Rep. Frigo  
le Roy preſent  
apers 3 ſix moys  
pur laps, quia  
exſque fuit  
ſoundue per le  
Roj id.

I am not yet convinc'd that any discipline is of Divine Right, my doubts ſhall be anon diſcourſd: I wander not to wide from  
my



my own profession as to determine this or that in another, only so farre as a common Christian is obliged to enquire; me thinks in three respects, Prelacy thawts the drift of Christ in the institution of his Gospel, and his own practice.

1. In the loftinesse of their Pompe: Christ indeed was a King but not of this world, it was<sup>a</sup> of heaven; his<sup>b</sup> Scepter was that of righteounesse, his enemies *sins*, and those he came to vanquish, not dominions; <sup>c</sup> he has no outward form, or comeliness, and when wee see him, there is no beauty that we should desire him; <sup>d</sup> though *within* he belike the Kings daughter all glorious, yet <sup>e</sup> sufferings and contempt are his inheritance; <sup>f</sup> Of *all men* for his sake, were *his* to be hated; <sup>g</sup> the Scribes indeed covet the highest roomes, enlarge their garments and be called Rabbi, but (descants our meek Jesus) *Bee yee not called Rabbi, for yee are all brethren, be yee humble for I am so*; Through many afflictions, much want, must wee enter into his Kingdome; *non est è Terris mollis ad astra via.*

<sup>a</sup> 1oh. 18. 36.

<sup>b</sup> Heb. 1. 8.

<sup>c</sup> 1st. 53. 2.

<sup>d</sup> 1st. 45.

<sup>e</sup> 1 Pet. 2. 21.

<sup>f</sup> Mat. 10. 22.

<sup>g</sup> Mat. 23. 6. 7.

Acts 14. 22.

2. In their ceremonious Services: God is a spirit, and must be servd in *spirit*, which is so pure and simple, as it is soone cloggd with outward formes from inward elevations, quicknings, motions; in the innocence of this Service there need no other instruments, then the eye, the eare, the tongue, nay, and without them, bee there the *heart*; a sigh, a groane fetched from a panting soule is of more import then the Sacrifice of a 1000 bulls; Every day now that the vaile is taken off is to him a *Sabbath*; the whole world a Church, all Creatures are as Crosses; the soule must not be stinted, but as boundlesse to enlarge it selfe, as the God it worships; why then as though living in the world, are we yet subject to Ordinances? *Let no man judge you in respect of meat or drink, a New Moone, a Holy day, or the Sabbath; which things have but a shew of wisdom and will-worship*: why not read without a Hood, a Cope, a Surplesse, why in this part of the Church, if it be most to edifying, why travers we to that? why bow we to the *East* is not God equally at the *West*? Is not the heart delighted in the Service-selfe, but it must be sensuallizd and amuld with the melody of an Organ? *The*

*Non vox sed votum.*

Heb. 10. 10.

Col. 2. 13. &c.

Gal. 4. 9.

*Non musica cordulafed cor.*

Rom. 4. 7. 19.

E

King-

dome of heaven, is neither meat nor drink, Hymns or anthemes, white sleeves, or Sirplisse, but righteousness and peace, and joy in the Holy Ghost.

3. In the nature of their censures: The weapons of Christs warfare are nothing carnall, *He smites the earth with the rod of his mouth, with the breath of his lips does he slay the wicked:* Such as revolt, he reduces by the Spirit, not the Sword; if he be obstinate, he withdrawes from him, or at most *ejects* him as unworthy of him: If any man that is cald a *brother*, be a fornicator, a rayler, a drunkard, &c. with such a one *οὐ συν-  
νιδίεν*, no, not to eat, (no, not at the Table of the Lord, if we eat there.) Those sonnes of thunder were rebuk'd when they cald for fire, *yee know not of what spirit yee are*; His conquest is by *sufferance*, whereby hee puts to silence the malice of evill doers: <sup>b</sup> The Church is a Dove, an undefiled one; she neither plumes upon her prey, nor tires upon the bones, neither have her feet tallons, nor is her beak *bloody*: Indeed her garments are sometimes red as those that tred the Wine-presse, but it is with her *own* blood shed by others, not with the blood of *others* shed by her: The passion of *Elisha* that hurried him to a curse, which tore in pieces forty and two lirtle children, that cald him bald-head, has no approvement in the Gospel; Those precious flames in which the Martyres suffered, have kindled as many Converts as sparks; Gospel meeknesse *melts* a soule, when the fierce Law perhaps may *beat* it into powder, but nothing soften it.

How monstrous then are those High Commissions, firings, croppings, imprisonings? &c. The Sword, the Fire, the Axe, have been expedients proper for *Mahomet* and the Heathen to establish their impostures: Christianity has a peculiar efficacy to propagate it selfe, <sup>a</sup> *non resistendo sed perferendo*; The power of the word, and the humility of Professors: oh the patience of the Saints; these brandished with <sup>b</sup> *Stephens* spirit cannot be resisted; will easily subdue that <sup>c</sup> *spiritual* wickednesse against which a Christian wrestles, will levell the *highest* thoughts with the earth, casting down imaginations, and every *high* thing that exalts it selfe against God, bringing into captivity every *thought* to the obedience of Christ; the <sup>a</sup> whole

(yea

Eph. 6. 17.

Isa. 11. 4.

Mat. 10. 14.

1 Cor. 5. 5.

<sup>a</sup> 1 Cor. 5. 11.

Si vis vincere,  
disce pati.

<sup>b</sup> Cant. 6. 9.

<sup>12</sup> King. 2. 23.

<sup>24.</sup>  
Sarguis max-  
imum est semen  
Ecclesiae.

<sup>a</sup> *Austin.*

<sup>b</sup> *Act. 6. 10.*

<sup>c</sup> *Eph. 6. 12.*

<sup>2</sup> *Cor. 5. 5.*

<sup>2</sup> *Cor. 10. 4.*

*Eph. 6. 13.*

<sup>a</sup> *Ἀναστρε-  
τὼν παντοκρί-  
αν τῶ θεοῦ ὑπὲρ  
ἑαυτὴν ἀρμά-  
τας τοῦ Θεοῦ.*

(yea and *only*) armour of God, what is it, but to have our loynes girt with *truth*, to have on the brest-plate of *righteousnesse*, to have our feet shod with the preparation of the Gospell of *peace*? to take the sheild of faith, the helmet of salvation, the sword of the spirit, and thats a sharp one, *the word of God*? with which (if we believe God) we may be well able to quench all the fiery darts of the wicked, without the aide of Steele; an instrument so preposterous that it never thrivd when it was managed *by believers*; it never fail'd to promote the Gospel, when it was exercis'd *upon them*: Nor indeed did ever the Gospel need those secular fomentations, till its genuine censure *Excommunication* began to be contemned; which was occasioned, when the Clergy (who pronounc'd that awfull sentence, which excludes men the society of Saints) grew loose in conversation, and prostituted it to their passion, or their interest for tythe of mint and rue, whereby it became a censure temporall, customary, and no more valued then a Law-Procresse; and so it is, and will with us continue, untill the blessed Sacrament bee restored to its proper right; when all that are prophane or scandalous, or ignorant, may communicate, who will shortly care to doe so? commonnesse to all makes it, if not by all neglected, yet worthily receiv'd by few; shame it is, that high Mystery which is fortified with cautions more then any, should become a thing of course, and prostitute to the will of all; he that knowes hee may be excluded for unworthinesse, will be the more inquisitive what it is; the more carefull that he may deserve it; the more fearfull to bee Excommunicate: Pardon this digression.

1 Thes. 5. 8.

Ep's. 6. 16.

Acts and Mon.  
Sparsim.

'Tis the *miracle* of Christianity beyond all Religions? by love, joy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, &c. to assault powers, lusts, ambitions and subdue them; to scourge the disobedient and reduce them meekly, with a sence of their own shame, of the purity and innocence of profession; an invincible argument of divinity in the *Author*, of power in the *ordinance*.

Gal. 5. 22, 23.

Gal. 6. 1.

Turpis est pars  
que cum toto  
non convenit.

In summe, Prelatick worship in the *whole* bulk seemes formall, sensuall, politike, without proportion or adequatnesse to Gods Essence, which is *spirituall*, and such as must be servd



\* 1 Rom. 9.  
 b Ἀπὸ τῆς  
 ἀπλότητος, ἡ  
 simplicitate qua  
 est in Christo.  
 2 Cor. 11. 3.  
 c Luk. 24. 32.  
 d Χαίρει ὁ γινώσκων  
 stimulantur pu-  
 pugerunt Strep-  
 vel compungit  
 sunt cor. c. B. 2.  
 Act. 2. 37.  
 \* Act 7. 55.

in a spirit, purely, in b simplicity, with a heart c burning,  
 d pricking, keeping a constant intercourse betwixt God and it  
 selfe, so that it can like e Stephen look stedfastly to Heaven;  
 see Gods glory; and Jesus at his right hand without other  
 ceremony then a flame of zeale; yea, and that more fee-  
 lingly then by an Image: Da Christianum, & scit quid dico.

## SECT. XII.

### A second scruple, Resolv'd.

**T**Hough Episcopacy be not primitive in its sole power of  
 Ordination and Jurisdiction, yet tis ancient in the Church;  
*Et si assuetis mederi possis, nova non sunt tentanda*; Let us re-  
 form the persons, if they bee, or have beene amisse, not  
 eradicate the function: Shall wee have no Judges because the  
 Law has been corrupted?

*Ref.* Antiquity is considerable in respect of Gods *prescripti-*  
*on* or mans practice; Gods command or mans *custome*, either  
 in respect of Essence, or observation; what is ancient in the  
 first sence is no way alterable, what is ancient in the other  
 may bee error, & *multitudo errantium non parit errori patro-*  
*cinium*, nor ought we to enquire what others have done be-  
 fore us, but what Christ has done before all: *Veritas non est*  
*tempore mentienda, sed numine*, enquire we not, what day this  
 worship began, but what worship it is, that began that day.

If we may not disclaime this error, which was introduced  
 by the ambitious Clergy for their own interest, why reform'd  
 we any? Many Rowish Tenents (which we justly explode)  
 can pretend as deep antiquity as this, and as many followers,  
 yea and as large a circuit, but *consuetudo alicuius temporis, pa-*  
*tris, & loci non est alleganda in iis quae de jure communi omnibus*  
*conceduntur*; The Scripture is the rule of all, by that must we  
 all square beliefe and not by *Customes*. Nor is it argued against  
 the name Bishop, but the encroachment of an exorbitant Dig-  
 nity under that Title, reduce them to their principles and they  
 little differ from a preaching *Presbyter*: The function (sole  
 Ordination

Nor quid ali  
 ante nos fece-  
 runt, sed quid  
 corpius ante  
 venies, Bern.

Primum non  
 in uo  
 quoque genere  
 est regula reli-  
 quorum.



Ordination, *sole Jurisdiction*) has been reason'd mischievous, take away those, and adue *My Lord*.

The persons (as many are) may be learned and commendable though it adde nothing to their repute, that they accept a dignity so preposterous to the *humble* life of Jesus; nor did ever a Bishoprick make a Divine *more* good; he that is good, yet a Bishop would be the same, were he but a Presbyter, or otherwise, he is only good with an aime at greatnesse, and therein evill, and not worthy of that calling, whose chiefe reward is, *Conscience of the work*.

### SECT. XIII.

#### *A third scruple, Resolv'd.*

**I**T reflects much to the disparagement of those *Worthies* that first laboured in the Reformation.

*Res.* Those first weeders like the good Kings of *Judah* may be said to doe all things well, but the \* *High places* were not removd; perhaps weary with the toyle of that mighty enterprise, they left this *soft bed* of the Hierarchy unweeded, as most opportune for their own repose and solace: Allow all men their infirmities, *Pomp, Title, and Revenew*, are such temptations, that even the *now most zealous* of our Ministry are not therewith to be entrusted; the flesh is fraile, and the Devill wants not glosse to varnish, what hee has a will to *vent*.

But more charitably; To me it seemes more wondrous that in that *first* glimmering of light they were able to unlade the Church of so much rubbish, then that they clens'd no more; That which was not made *pessimus repente*, cannot be presum'd to be made *repente optimus*: The enemy sowd his \* *tares* when men *slept*, we need be full awake to make a *full* discovery; our *Dwarfs* upon their shoulders may ken farther then those *Gyants*; \* *Je-* \* *1 K. 22. 43*  
*hoshaphat* purgd much, *Hezekiah* more, *Iosiah* more then both. \* *2 K. 18. 4. & 23.*

Perhaps power overawed them, or it might not be seasonable to unplume the *gay* Church at once of all her surreptitious feathers, <sup>a</sup> or perhaps the peoples hearts were not as yet *prepard*; <sup>a</sup> *Chr. 10. 33.*  
 evident

See the Com. Prayer Book in the communion against sinners. evident it is, that those blest Fathers purpos'd more then they could effect, for they urg'd the observation of the present, with an *Untill* that Discipline acknowledg'd Primitive, and necessary, should be restored.

However, Those first Worthies were not *Apostles* to whom nothing might be added; nor are ours so undivine, as not able to ken an error; we cannot say they were *more* then men, nor are ours *lesse*; The \* Poet trifles, nor is this age more vicious then the former, nor *lesse* learned or industrious; The <sup>a</sup> Doctor has well reasoned, That there is no *decay* in nature; The time of man is nothing shorter then it was in *Dauids*, *threescore* yeares and *tenne*, may, we can instance those that attain more then *four*score, yet is not their life a *paine*; nimble invention has perhaps sublimated vice to indulge the *body*, so has it refin'd knowledge for the solace of the *soule*; even these sad warres can evidence an *Horatius*, a *Cocles* an *Epaminondas*, a *Cicero*, yea and an <sup>b</sup> *Ephestion* and *Parmenio*; I see not why it may not an *Augustine* or an *Ambrose*; wee have volumes as mellifluous and as *deep*; yea, and men of as *holy* conversations: Acts we see of as much *gallantry* as ancient *Rome*, why may we not of as much judgement and *ingenuity*: Gods Spirit is of as strong an efficacy and as *free*: 'Tis in the *last* Age that all the Kingdomes of the World must become *Christs*, and he shall reigne (I suppose spiritually) for ever and ever.

<sup>b</sup> *Iste adamavit Alexandrū, hic Regem Q. Curt. Plut. in vit. Alex.*

Rev. 11. 15. & 7. 17. & 21. 4.

## SECT. XIV.

### *A fourth scruple, Resolv'd.*

**T**HE King has sworn at his Coronation to maintaine the *Bishops*, and *Churches* committed to their charge in all Canonick Priviledges; *Ergo*, being oblig'd in conscience, he cannot condescend to an extirpation.

*Ref.* That Oath which our King took, is indeed throng'd with unaccustom'd cautions in the behalfe of Prelates; I enquire not by whose subtilty those cautions were so providently inserted, but *clausula inconsueta inducunt suspensionem*; yet the

3 Rep. 18.

the words runne so to observe them *as every good King in his Kingdome ought to protect*, the Bishops and Churches under their Government, <sup>a</sup> impliedly so farre as they are found consistent with the peace and happinesse of his Kingdomes: we see how high this controversie is swoln; *magis pereat unus quam unusquisque*, one function then the whole Kingdome: better a mil- chief (were it so) then so <sup>b</sup> publike an inconvenience.

<sup>a</sup> *Vbi aliquid generaliter con- ceditur, inest hæc exceptio ut ne sit contra jus suæque*  
11. Rep. 78.

But more fully: The King at the same time swore to main- taine the Lawes established; may he not therefore condescend to alter or repeale a Statute; Hee has already disabled them in some Priviledges, their Votes in Parliament; the reason that guided his Majesty not to preserve that Right, will acquit his conscience in the residue, *Vbi eadem ratio, ibi sit eadem lex.*

<sup>b</sup> *Iura publica ex privatis promiscue decidi non debent.*

16. Char.

There is no humane Law but is subject by the fundamen- tals of this Government to be alterd, repeald, *Omnibus con- currentibus quæ in jure requiruntur*; and no sooner is a Law repeald, but both his Majesty and his Subjects are disoblighd from a further observation, for the Law (which the King has sworn to maintaine) enjoynes, that it should be so; Oaths bind them to obey Lawes no longer then they are Lawes.

To conclude: The <sup>a</sup> King has profest that he left the Scots a most peaceable and contented people; yet did he there con- descend to abolish Prelacy: I suppose England has not deservd to be made lesse contented, I am assur'd it is high time that it be made more peaceable; and conscience is the same in all climates.

<sup>a</sup> Speech in Parl. Dec. 20. 1641.

Second





## The Second Division.

### SECT. I.

*How the Presbyteriall Discipline conduces to advance the true Interest of England.*

Church-Government by the Hierarchy, seems so rivited and enterwoven with this *Civill*, that an extirpation cannot be, without a rupture and discomposing the *fundamentals* of the State: To resolve this; 'Tis said the superstructures in Episcopacy are so *incongruous* to the Gospel, that no reason of State can be of Authority to continue them: if we pare them to the *levell* of the Word, It is no other then a Primitive Presbytry; which by speciall providence has a rare aptitude and sutablenesse with this Government, as it has with the Religion established:

*Et summa ratio est qua pro religione facit.*

Upon the casting out the Popes Jurisdiction, infinite were the alterations in the way of <sup>a</sup> Government, which upon mature debate were so supplyd that like a *Taper* snuft, it burnt more brightly; not that Church Discipline should be prostitute to civill interests, but so temperd in the exercise as it may illustrate, not clash with the *Law* of man, as it must not with the *Law* of God: God intended not *confusion* to a *State* when he commanded <sup>\*</sup> *Order* in the *Church*.

Now it is taken *pro Confesso* that the materials of Church-Government are specified in Scripture, <sup>a</sup> a *Pastor*, <sup>b</sup> *edēto* constituted for the work of the Ministry, <sup>c</sup> *ἀπεριμενόμενα* & *separated* unto the Gospel, <sup>d</sup> *continually* given to prayer, and the Word

<sup>a</sup> Vid. Sat. 21.

H. 8. 13. 23. H.

8. 11. 10. 11. 24.

H. 8. 12, & c.

<sup>\*</sup> 1 Cor. 14. 40.

<sup>b</sup> 1 Cor. 12. 28.

Eph. 4. 12.

c Rom. 1. 1.

d Act 6. 4.

c 1 Cor. 9. 16.

1 Cor. 12. 28.



Word, with a <sup>d</sup> *mo*e if he preach not: Then <sup>e</sup> *Supra* powers, <sup>d</sup> 1 Cor. 9. 16.  
governments, constituted and <sup>f</sup> *set over* the multitude for or-  
ders sake, instild <sup>g</sup> *ὑποτάσσας πρὸς ὑμᾶς*, preceding *ruling*  
*Elders*. Lastly, <sup>h</sup> *Deacons* added upon the murmur of the Gre-  
cians for the distribution of Almes.

If wee shall throw aside that overgrown lumber of Arch-  
Bishops, Bishops, &c. which has by the indulgency of a blind  
age over-shot, and shadowed the *naturall* seed, we shall dis-  
cover even *low* at ground, those very Officers in substance al-  
ready with us settled in every Parish, by the name of *Minister*,  
*Church-warden* (an <sup>\*</sup> Officer corporate, of Antiquity and power  
in his Essentials) and *Overseer* of the poore, reind by the late  
<sup>i</sup> Statute: All these are Officers in a Presbytery, and sufficient  
for *all*; and every wheele being already in its proper motion,  
every person in his station: it is demonstrative that the thing  
is as with much ease felted as the act pass'd; little confusion  
in the alteration, were there a concurrent sence of the three  
Estates.

Now with what qualifications these Officers should exercise  
their Authority is the grand dispute: That sound <sup>k</sup> *divine* sayes  
well, The Apostles settled in severall Churches some Rites and  
Customes for *Order* and *Decency*, which they did not write,  
because those Rites were not perpetuall but free, and *pro com-  
modo & temporum ratione* might be altered and adapted to time  
and place: what things are necessary unto life or faith, are  
*apertè*, and *abundè* written; To which essentials and funda-  
mentals of order in matters of *perpetuall* use, and *universall*  
reason, there must bee absolute submission; but in circum-  
stantials there is a latitude to determine, from generall rules of  
the word and common principles of prudence, what may tend  
best to order and decency, with respects of states, times, persons,  
places gifts: This is not to adde to the word, but to give it  
luster and advantage to the *better edifying*; <sup>l</sup> *Paul* became all  
things to all men, that by *all meanes* he might save some:  
Therefore at *Hierusalem* he complyd in <sup>m</sup> purifying to avoyd  
scandall, and after hee pretends <sup>n</sup> *Pharaisme* to gaine a party:  
Something at *Corinth* he defers to <sup>o</sup> *set* in *Order* till he came,  
probably that upon view of their condition he might adapt

<sup>k</sup> *Fatetur Apo-  
stolos in Scrip-  
turis, &c. n. hi-  
ta. de scrip per-  
fect. Quest. 6. c.*  
<sup>l</sup> 1 Cor. 9. 22.  
<sup>m</sup> 21 Act. 24.  
<sup>n</sup> 23 Act. 6.  
<sup>o</sup> 1 Cor. 11. 34.  
<sup>p</sup> *Titus, 3.*

<sup>a</sup> 1 Tit. 5.

Ordinances for their edification; and when <sup>a</sup> Titus came to Crete, he was upon view, to set in order *things* that *wanted*.

<sup>b</sup> 1 Cor. 14. 33.

God is the <sup>b</sup> God of Order, not *confusion*, which must necessarily ensue, if the same forme of exercise must be by Divine Right enforce'd upon *all* States, since that form might be decent in *one* Civill Government, which were preposterous to *another*: Either, but one State-Government is Divine, or no Church-Discipline in the forme, though it be in *matter*.

Now the forme which is call'd the *Presbyteriall*, has the approbation of all those Churches that are *reformed*, Their zealous contest for it, and unintermittted practice of it, argue it neither dissonant to the Law of God, nor destructive to that of man, *sepe viatorem nova, non vetus orbita fallit*: Tis more pruden-  
tiall (when things are in *equali gradu*) to accept that which has been experienced, then run the hazard of a new invention, which, what it is, few men know, what it will be, none: The sympathy and proportion that it beares with the English Government will bee more evident by a modell thereof, which shall bee briefly represented, thus in generall notions, without intention of exactnesse.

Ovid.  
-Felix quicum-  
que dolere,  
Alterius discas  
posse cavere iu-  
tibu'.

## SECT. II.

*A brieve extract of the Presbyteriall Government.*

1.

**F**IRST, There is an *Eldership* in every Parish compos'd of the Pastor and such number of the Lay-Inhabitants selected by the (*Vox populi*) the major vote, as best suits with the *nature* of the people and *situation* of the place: This Assembly meets weekly, and has authority to enquire into the conversations of the Parishoners lewdnesse prophannesse. negligences, &c. and upon transgression, first privately, then solemnly to admonish, withdraw communion, as the Apostle orders, that they may be ashamed: To suspend from the Lords supper upon contumacy, and conclude inferior differences arising within it selfe.

<sup>2</sup> Thes. 3. 14.<sup>3</sup> Thes. 5. 12.

2.

Secondly, Within a hundred, division, or rurall denary, there is a *Presbytery* compos'd of the Ministry and some Lay-Elders sent out of every Parish; This Assembly meets Monthly, or &c.

at some certain place and time, with power to censure persons obstinate against their Elderships, to inflict deeper penances, to correct exorbitancies of the Ministry or Elders, reprove scuds, dissensions, factions, &c. To institute, examine incumbents, determine the exceptions of the Parish against their Minister, make returns to the Proses and Writs of Common-Law as did the Bishops, &c.

Thirdly, there is a *Provinciall* Synod composd, &c. of some selected persons out of every Presbytery in one County, who Assemble yearly, or oftner if occasion bee, to resolve greater doubts, satisfie scruples, suppress factions, receive appeales, redresse grievances committed in the subordinate Classes, &c.

Fourthly, There is a *Nationall* Assembly or Convocation composd of a proportionable number, selected out of every County, where references, differences in Synods, appellations, grievances, doubts are examined, disorders in the frame of Discipline reveiw'd, Cannons added, altered, abrogated, explaind, Articles of Religion vindicated, Innovations abolisht; generally the *whole* Kingdome in point of Religion surveyd and represented by the Agents of every County: And what shall bee thought fit, to be prepared there, and tendred to the Parliament, with which it is Assembled; by Authority whereof after mature debate, their Constitutions (or as many as are thought fit) are to be enacted as a *Law*; by whose compasse and direction all the *subordinate* Classes must steere their proceedings, without adding any thing of arbitrary resolution, for *misera est servitus ubi jus est vagum*.

Rep. 6. 42.

This rough draught being polisht by ripe and sound debate, and *duly qualified* in its severall Classes with respective powers, limitations, restraints, injunctions, which we submit with all humility to such as are thereto authorizd, &c. will sufficiently hint to an ingenious apprehension, that thereby these and the like advantages may probably result to this Kingdome.

## SECT. VII.

*Several advantages that probably will accrue to this Kingdom by a Presbyteriall Government.*

1. **I**T suites *more exactly* with the Common Law, in those requisites wherein the Ecclesiasticall conizance is usefull, Ordination, suspension, deprivation; judgement of the Idoniety of persons, subscriptions, institutions, plenarty, collations, ex-communications, Cure during vacancie, &c. may with as much gravity and no lesse justice be executed, ordered, adjudged by the Presbyterie, and certified by their President, and *Common Seale*, as by the Ordinary: A person making benefit of his Office, and *single* in the execution, *Plus vident oculi quam con- silijs*; and in the multitude of Counsellours there is wisdom, safety. *Lapses*, as formerly, may occurre to the Crown. Patrons may invest in Churches presentative, and suits of them determined by the Law as donatives. <sup>a</sup> Loyall Matrimony may be tryed by a *Jury*, where the woman is party to the suit, as well as now it is where she is not party; and as it is now <sup>b</sup> when the issue is *nient sa feme*: Bastardy generall or beyond Sea within the Statute 25. *Ed. 3. de natis ultra mare* may be tryable by a *Jury*, <sup>c</sup> as now speciall Bastardy is. So Tythes may be reduced to the Common Law, as it is, where the <sup>d</sup> King or his debtor is party, and as it is by the <sup>e</sup> Statute: Such things onely being reserved within the Conizance of Church-Discipline, as tend *pro salute anima*, and *reformation of manners*; that the Ministry be neither diverted, nor subverted, by intermeddling with those intricate and factious causes which are *pro pro. vato interesse*.

2. A suppression of the growth of Popery, Herefise, Faſtions, Diviſions, &c. all that are deſtructive to the Law and Goſpel; and indeed things are ſworn to thoſe luxuriſances in opinion and practice, that no diſcipline leſſe ſtriſt then this can raunge people to any unity or order, ſo far as for the publike it will be *neceſſary*: Here the Lay-Elders being ſcattered in all corners of every pariſh, are opportune to be informd, and being awed by the ſuperiour



riour classes are ingagd to diligence and truth in duty : So that the least extravagancies ( more then in respect of tender consciences the *Law* connives at ) cannot start up, or blossome, but immediately it will be discovered and blited ; either by admonition in the same parish reducing, or by citation to the Presbyterie, inforcing absence or reformation : *Thorns and snares will be in the way of the froward, but he that keeps his soule, shall be free.* Prov. 22. 3.

3. A restraint of vice, prophanenesse, libertinisme, &c. upon the aforesaid ground of aptitude to be informd, and handinesse of correction : We are by the common enemy (glorying in his confession) traduc'd as libertines ; an objection not easily swaded if we consider how long a debaist person may carere in his beloved sinne without a check ; those former Courts being but seldome open, and then at a farre distance, either did not *vacare exiguis*, intend those small slips, curses, & thes, lying, drinking, &c. or by the preposterous way of punishment, it more often ruind the offender then his *sinnes*. *Annosa vulpes non capitur laqueo, Eras. Adag.*

Loe here that objection for which this discipline is traduc'd, as too inquisitive and prying : Tis answered, he that has integrity dreads no inquisition ; hee that has *none* requires it : Rulers are not a terrour to good workes, but to evill : A *tygon* therefore afraid of the power : Doe that which is good, and thou shalt have praise of the same : *Smite a scorner, and he shall be simple will beware ; reprove a man of understanding, and he will understand knowledge*, Prov. 19. 25. He is no Christian, but in form that has not a discreet zeale, and zeale is of the nature of fire which burnes on till it reduces all to its owne nature ; *Quid statis otiosi* was a scourger to the idle : Nor can malice in an Officer be presumed, since he is chosen by the publike Vote ; or if it be, it cannot be injuriously active, since it is ballanced by others that have equall power, and those others awed by a superiour classes ; and he that repines at a free publike act, has too much of Libertinisme and selfe-pride, and too little of humility ; But *Lex non favet delicatiorum votis*. *Mat. 20. 6. Rep 9. 58.*

4. Encouragement to diligence in study, to perfection in learning, to holinesse in conversation ; when neither feare, nor favour, nor simony, by reason of that strict scrutiny of Presby-

Sen. Trag.

Psal. 15. 19.

ters are able to advance an *ungifted* person: The Parish also is allowed, if not their choyce, yet all just exceptions against the chosen; and when the unworthy are rejected, preferments are so manifold, that *Nunquam potest non esse virtutis locus*; a pious learned man cannot want a Benefice, though he does friends: *In the way of the slothfull there will be a hedge of thornes, but the way of the righteous shall be made plaine*: Now what more encouragement to learning then assurance of reward.

*Honos alit artes, virtutem quis petit ipsam,*

*Premia si tollas.*————

5. Prevention of that scandall to our Church, *Contempt of Ministers*: some of the more pompous are contemned for their luxury, pride, and sloth: Others of inferiour quality for their ignorance and indecencie; these are not lesse sordid by reason of *poverty*, then those other infamous by reason of *superfluity*: Most monstrous it is, to view a person honoured with holy Orders, *hackney* out his age for a ten pound cure, and the reversion of a cast Cassock, while his Lordly Plurallist riots without a thought of God, or his charge more then to reape the profit. The labourer is worthy of his hire, yes of *all* his hire, if hee be the labourer; of *none*, if hee labour not; Journey-worke is no performance, where the duty is personall: And indeed, none but persons of a narrow soule, barren capacity, obscure condition, would prostitute that holy function to such servility; for which end, such are designedly taken into orders, that so the grand Prelates may be at leisure to serve their *owne* lusts, while their Curates are necessitated to serve the lusts of *others*, parting with their birth-right, freedome of reproofe, like *a Esau*, for a messe of pottage, or a meales meat with the Lord of the Mannor.

Now we may remove this mischief with those two, *Non-residence* and *Pluralities*, and not before; which the wisdom of our Common Law has so abhorrd, that as it does alwayes presume *a*<sup>b</sup> Parson to be resident upon his Benefice for the congruity thereof; so it considers the *c* Statute strictly against Pluralities for their incongruity: Yet we may not rationally expect a surcease of these, till there be a more equall distribution of Church-revenue; whereby all that are admitted into Orders,

a Heb. 12. 16.  
G. n. 25. 34.  
b 1. S. port det  
vers B. Parson  
De C. in Co. it.  
D. le des. dit.  
qu'il suit d. v.  
le breise pur-  
chase demur-  
rant a<sup>d</sup> E. in  
Com. F. sed non  
allocatur ear  
parson serva in-  
tend desire re-  
c. dent sur son  
benefice, &c.  
aut. r. non est  
dispensator, sed  
dissipator, non  
speculator, sed  
speculator.  
c 21. H. 8. 13.  
Digities case, 4.  
Rep. Drury id.  
Acton, &c.

ders, may be at the same instant provided a Benefice: and that a *single* one, but competent, as is directed, and worthy of so Honourable a function: That none may want, and none be pampered unto excess: For Tythes, though I apprehend no *jus divinum*, yet I read a positive institution sequestering them, as an apt proportion (perhaps with respect to the modell of the ceremonialls) for the Ministry; and the Law of God commanding obedience to the just Lawes of man, has stamp't this with a divine positive right: Therefore did the Common Law adjudge a Lay hand incapable of an impropriation till the Statute, nor yet can he discharge his owne Lands in *non decimando* by prescription, but he must averre a *modus decimandi* a way of retribution, whereby in presumption the Church is not impayred: Now if Tythes were fully restored unto every Benefice (or in lieu of them a proportionable stipend which perhaps would occasion more *love* and less diversion) the Ministry would more contentedly acquiesce with their single cure, not roving after new preferment, and also be emboldned without by-respects to reprove the sinfull, reforme sinne, preserve their function from contempt, not depending upon *any* for subsistence, but God and their owne integrity: How can we expect their sale of bricks, if injuriously, as h *Pharaoh*, wee withhold their straw: Some such equality of revenue must be, where a Presbyterie is established, lest the great ones have occasion to insult, and usurp, the inferiour to repine and mutiny; which (if ever) may be hop'd for upon the dissipation of the Prelates *unsutable* revenue, when in the totall summe, a larger income will accrue to the *immediate* use of the Ministry, then is now enjoy'd: Such therefore as traduce this Government as the occasion of poverty, or contempt unto the Church, betray much ignorance, or selfe-interest or self-will, and resent better some few dignities in their tribe, though the rest are sordid, then a *competencie* unto all.

6. Swarms of dronish people fostered up either in unnecessary services, as Chanters, Choristers, Apparators, Promoters, &c. or luxurious, to foment, the riot and idlenesse of the Clergy, may be at liberty to imploy themselves in services more profitable to their Countrey, more sutable to a Christian life, and

not

*Lynwood*  
*Vid. Mr Sc'd.*  
*Hist. of Tythes.*  
*d Rom. 13. 10.*  
*1 Pet. 2. 13.*  
*f 32. H. 8. 7.*  
*g Evesque de*  
*Wach 2. Rep.*

*h Exod. 5. 7.*

*Ignavum fucos*  
*peius a p. accipi-*  
*bus arcent.*



not lesse advantageous to themselves. And *Frustra fit per plura, quod potest fieri per pauciora.*

Hos. 10. 2.

7. A surcease of discord betwixt jurisdictions ecclesiasticall and civill; *Cor eorum est divisum*; Their proceedings, processe, Lawes, judgements, being divers, have occasioned as well infinite distractions in the clyent, as clashing between the respective *Professors*: Those triviall and expensive suits, quarrels, clamours, libells controversies, for mint and rue, slight suspicions as scandalous to Religion, as injurious to persons, will be abridged, and redresse given at home, by authority exercised for conscience, not for profit: *Et expetit reipub. ut sit finis litium.*

8. An exact execution of spirituall discipline, as well without expense, as diversion of a Minister from his proper function of preaching; whereas a Bishop having a Large Diocesse, either could not thoroughly execute as was needfull in so great a charge, or he shall be so intangled with *multiplied* businesse, that he becomes totally disabled to inforce his Ministry, or (which is as bad, he must performe by proxy; therefore did *John 22.* divide certaine Diocesses, as that of *Tholouse* into five, and he reasons, *Quod in eorum singulis singulorum vultus nequit ut decebat unus pastor inspicere*: Because a Pastor in so large a Diocesse could not, as he ought, know the severall countenances of his charge, much lesse their conversations; which hee that shall officiate in one Parish, performes no more then duty, and shall have *small* leasure to be wanton.

EXTRA. CON.

lib. 1. tit. 6. c. 1.

9. By reason of that powerfull combination of the severall classes and their fast relation each to other, there will result a most pregnant security for Religion and the *Publicke* freedome, which will sufficiently oust as well all opportunities as jealousies of violation, and so remove that Ball of discord, which has often hurried the stubborne English into combustion; a people not lesse jealous then impatient to beare the yoke, and hardly atton'd without a sacrifice, and some sufferance even to Majesty it selfe. Provided that there be due caution that that holy Function and its power, bee not prostitute to by-ends, self-interests; but that the advantage and eloquence of a Sermon be imploy'd not to seduce, but direct the vulgar (like wax



apt to take any stampe) not to mutinies, but to wayes of peace and piety, not gadding into affaires of *State*, or forreign learning, as some most giddily have presum'd, distributing their *Utopian* doles of Prerogative and property, with more confidence then he that till threescore has bin exercised in the body of the Law: As there is mischief in inhauning of Prerogative, so to possesse the multitude with unbounded liberty, wants not its inconvenience. Monstrous it is, to heare Scripture moulded into policie, as if Gods cause could not prevaile without corruption, or mis-applying of his Word, a Jesuite first invented that false glosse of *Pia fraudes*: he thinks either that God heares not, or is not able to assist, who practices the salacies of the Devill. How often in lieu of Sermons have we been cloyd with Declarations? How often have the same Texts (*mutatis mutandis*) bin wrested to intend oppugnant causes: Both sides by a *Petitio Principii*, pretending *theirs* to be the Cause of God, not lesse to the dishonour of his great Name, then to the abuse of the silly people, who have not sense to distinguish beyond the *last* investive, while a stayed judgement explodes the impudence of the Preacher, not lesse then the ignorance of his gaping auditory.

God was neither in the strong wind that rent the Mountaines, nor in the earth-quake, or the fire: His holinesse appeares in a <sup>a</sup> *still, soft* voyce. Such whose tongues are shaipe as a two-edged sword, αὐτοί, without naturall affection, <sup>b</sup> ἀσπῶνδοι, δειβόλοι implacable, false accusers, περπέτες, τετυωμένοι, heady, high-minded, were fore-prophefied to have but a μόρφωσιν ἑνσεβειας, a form of godlinesse, denying the power thereof; From such *turne away, for of this sort are they that creep into houses leading captive silly women<sup>c</sup> laden with finnes, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth*: Yee know not of what spirit ye are: I am assured not of *His*, who being reviled, reviled not again; when he suffered, threatned not, but committed himselfe to him that judgeth righteously: O let not the Pulpit be the forge of warre, of cruelty, for woe to them that build up *Zion* by blood, *Jerusalem* by iniquity; Let it allay passions, not imbitter differencies: Tis perfect Gospel:

21 King. 19.

11, 12.

b 2 Tim. 3. 3.

charitatis expertes implacabiles, calumniatores precipites infirmi &amp;c. Beza.

c Mulierculas cumulat as peccatis Grace.

1 Pet. 2. 23.

Gal 6. . .  
2 Cor. 2. 7.

Ὁὐκ ἀσκη-  
νῶν, 1 Cor.

13. 5, 6.

2 Ver. 1. ἀλα-

λαζος, Vox

Prætoris milit.

Isa 9. 6.

2 Cor. 5. 20.

If a man be overtaken in a fault, restore such a one in the spirit of meeknesse, not with a self-pride censure him to damnation, hurrie him to despaire: Charity suffers long is not puffed up, *non agit insolenter*, behaves not it selfe unseemly, seekes not her owne, is not easly provoked, thinks no evill, and he that has not charity, is as a sounding brasse, or a tinkling Cymball: apter to be a Trumpeter in a Battell, then to be Embassadour to the Prince of Peace.

10. Advancement of the true interest both of King and Kingdome, which is (as aforesaid) Unity in the true Reformed Protestant Religion: that so the Crowne of England being most powerfull in a *self-puissance*, and most opportune for scituation, may become the grand pillar of *that Cause* throughout the world, and being without jealousie confided in, shall enjoy upon the interest of Religion, a trusty, and precious correspondence in all Christian States. For illustration.

## SECT. IV.

*How a Presbyteriall Government will conduce to advance the interest of the King of England.*

b The Ball of  
Pius.

Attempts upon  
the person of

Q Eliz.

c Invasi. in 88.

Powder-plot,

d Exod. 1. 10.

Spain and Rome had long since projected to erect a joynt Tyranny over all Christendome; in which huge ambition they were by none more obstructed then the State of England, while Prince and people unitedly concurred in the aforesaid interest: This therefore as *ex diametro* oppugnant to theirs, those subtle pioners have laboured to undermine, as well by <sup>b</sup> fly practices, as bold invasion; but by fell disasters, having experienced England to be a *firoward Beast*, (not otherwise to be shackled till it be spent and tyred by its owne unrulinesse and self-combustions;) they have changed of late yeeres the whole drift of former Councells, and indeed like *Pharoah* have delt more <sup>d</sup> subtilly.

Agents equipag'd with all sutable accoutrements are dispatched hither to negotiate peace; free trade for sauce and sugar; the Courtiers fancied to their respective humours; nor  
gold,

gold, nor glosse is wanting ; Now this riot of peace rockes *England* into security, effeminates the martiall spirit, discontinues warlike preparations, neglects confederates, engages the English traffique to that hot Climate for supplies of luxury and gold ; hence greedinesse of gaire, nummednesse of Religion, disgust of the strict wayes of godlinesse, a fraction in the reformed party ; nor are his emissaries, Priests and Jesuites (whom the Spaniard cherishes in <sup>a</sup> *Colledges* at a vast expense) negligent under the mask of peace, to gratifie their great Patron with the distraction of their own Country : to discover policieis, corrupt Statesmen, possesse votarists with more affection to the Spanish government then their own; chiefly to foment and sow jealousies between King and people, thereby to beget a *home-feud*, ingage the Nation in a self-worrying, exhale its owne brave spirit, which otherwise might presse too vigorously upon the interests of *Spaine*; this is actuated by insinuating an emulation of the Spanish greatnesse ; that the Reformation is inconsistent with *free* Monarchy ; that the Neighbour Princes have attained absolutenesse by adhering to the Papacie ; that it is inglorious for a free Prince to be restrained by other *Law* then *will* ; that now was the opportunity to gain an absolute command, when the people like the men of *Laish*, liv'd secure wallowing in the luxury of peace, when the Romish party were at leisure, most ready, and want not power to secure successe ; when multitudes of the English Gentry who had consumed their fortunes in Court-wantonnesse were prepar'd for a recruit of wants, to become instruments of any Innovation.

<sup>a</sup> *Doway, Brussels, St Omers, Leiz, &c.*  
*Vid.* First part of the Interest of Eng. p. 1.

*Iudg.* 17. 7.

These lie Engineers well for saw, that if such a design were prosecuted, it must of necessity be supported by an influence from the *Romish*, and such male-contents as either burthend with their necessities, or awed by the Lawes would contribute to an alteration of the established Government ; in the ruines and smother whereof, they might shift into greater fortunes, or at least a more *tolerable* condition then the Law affords ; for having mounted (as the only trusty) into commands of strength, they conceivd it easie, either to raunge the Prince to their own turnes, or upon unpliablenesse to dispatch him with as much activity as the two French <sup>a</sup> *Henries*,<sup>b</sup> the

<sup>a</sup> *H. 3. H. 4. of France.*  
<sup>b</sup> *Pr. P. of Orange.*



c. H.P. of 1846.

Prince of *Orange*, and perhaps *our own*, of whose courage and discourses they had jealousy.

Or should the stubborn people awake and struggle against the violation by a *home-feud*, wee evaporate the bravery of the Nation: when being worn destitute of advice and courage, we are expos'd naked to the invasion of that Romanist, whom the Conclave has long since invest'd with the right of this Crown, for the equity of that Bull divulg'd by Pope *Pius* the Fifth, as notoriously unthrones King *Charles* (a profess'd Protestant) as it did Queen *Elizabeth*: Then must the Crown become *Romish*, or at least a dependant upon *Spain*, not daring to confide in *this* by reason of oppression, or in any Reformed State for contrariety of Interest.

Now shall the King manage his great affaires by the advice of such Counsellours, whose interests are *truly only English*, shall his dependance be solely under God upon the puissance of his *own* subjects, shall he devote himselfe to be the *Head* of the whole Reformed Party, shall hee concur to unite his three Kingdomes in one Interest; How invincible, how glorious shall the King of *England* be, what a flood of men, of treasure, will issue to back his enterprises, *Anglia Bisponio semper gens inclita Marte*: the English were ever glorious for their courage; What brave spirits now row'd from their effeminacy, and experienc'd, are prepar'd to display his banners, what atchievement is it that hee may not accomplish for the enlargement of his Dominions, re-instating Alliances, to the increase of true Religion, the eternising of his glory: The experience of these warres (though at a dear rate) has instructed the world in the puissance of the *English*, not only in point of *courage*, but of *Treasure*, if it have a popular issue.

Doubtlesse as it is more greatnesse to bee awfull to enemies then to subjects; so it is more glorious to be King over a rich, free, couragious spirited people, then a scumme of dumpish, dejected Boores or Pefants; for hee is truly honorable that *enlarges* his Dominions not *enslaves* them, nor shall he be feared abroad, that is not belov'd at home; there is spirit in that enterprize which is carried on by a *concurrent* sence of the people; he that is enforc'd marches without his *soule*.

*Præfer. e patri  
am liberis regem  
delet. Sen.*



If the King therefore will bee great, let him be indulgent to *his* \* subjects, and they to *him*; let double interests be discarded, no two professions of such Religion tolerated, as clash and bandy, nor can concenter in any expedition: during which, no archievement can be undertaken, but it will thwart the interest of one Party, which will stumble, and retard it, with as much sleight and zeal as the other presses onward: Finally, Let there be a full clear thorough resolution evident, to wipe of *colours* of any jealousy, and then both his own subjects, and all *Reformed Churches* will apply to the Crown of *England* with confidence and trust, will repose in it as an undoubted refuge, will support it with strength and glory; but this confidence can never be rivited, or cordiall, till there be a conformity with the Reformed party in Discipline as well as Doctrine: till wee oust all possibility of reducing Popery: till the *head* of this *Sheba* be cut off which can bee only *now* by the establishing a *Presbyteriall Government*.

\* *Amorem apud populares metum apud hostes querat.* Tacit.

1 Sam. 20. 11.

Such indeed there are that traduce a Presbytery as no friend to *Cesar*, and that it is not (as cryd that \* *Agagite*) for the Kings profit to suffer them: But if we sadome to the depth of interest we shall finde it imposture (witness those royalties of *Denmark*, *Sweden*, and long since for 50 years in *Scotland*) and fomented by such as have a Bishoprick in their hopes for their *own*, and not the Kings advantage: It has been a deep policy to have it thought that the Kings interest is engagd with theirs, that the King might support *theirs*, as he desires his *own*; to the great indignity of the Crown, as if its Rights were not supportable, but by the aide of their Myters; which experience teaches, to bee as little powerfull as that bruised reed, to which *Rabshakeh* compar'd the King of *Egypt*. No Christian Kingdome or State has such a Discipline as *ours*; The Romish scandall it, as loose, unapt to execute the work for which a Discipline is intended, being dockt of those assistances which make it usefull in the Church: The Reformed explode it as Antichristian; and King \* *James* (who well studied the Interest of a King) profess, that he lov'd and honour'd those that lik'd better the single forme of Policy in the *Scotch Church*, then the many Ceremonies of the Church of *England*,  
that

\* *Esb 3. 8.*

2 King. 18. 11.

\* ΒΑΣΙΛΙΚΟΝ ΔΩΡΟΝ, To the Reader.

1<sup>st</sup> Lib. 2. pag 33.  
34.

that are perswaded that the Bishops smell of *Papa's* supremacy, &c. Bitter he is indeed against those whom he explaines to be *Anabaptists*, who contemne all Civill Magistracy, informing people that all Princes are naturally enemies to the Church, and cannot bear with patience the yoke of Christ, who aspire without measure, raile without reason, making their own imaginations the square of their conscience: that cry up such a parity which (sayes that King) can never stand with the peace of the Church, or a well-grounded Monarchy; and thele he advises his Sonne *Henry* not to suffer, unlesse for tryall of his patience as *Socrates* did his wife.

*Xantiqpe.*

For such exorbitances as these, there is none thats rationall does argue; nor can any that is senceible of the *true* English happinesse and therein of his *own*, offer ought that may tend to discompose this frame of government, which while it runs in its *proper* channell, issues streames of plenty, *honour*, and content both to King and people: A strong engagement to the English Subject to preserve the Crown in its due Rights, as well for their *own* sake, as for the Crowns; and no small inducement to the Crown, the more boldly to intrust the subject, since the impairment of that, so much reflects to the dishightingning of the Nation, the magnificence and power whereof, is represented in the *State* and *beauty* of the Court. The excellency of this frame may be argued from that hugh mischief which wee now feele upon a rupture, for *corruptio optimi est pessima*: The best corrupted becomes the worst, and can there be a worse?

*a Sufficiet igitur Britannis pro nobilitatis suae genere, quod sint sortes & potentes praelis, quodq; undique debellent adversarios, nullumque penitus patiuntur iugum servitutis: Iohn Withamstep Abbot of St Albons in Granario.*

*b* BAS. ΔΩ.  
Lib. 2 p. 20. 21.

Can that Prerogative be instanced, that will be nullified by a Presbytery? unlesse to have a power to impose at *will* be a Prerogative? which though the Prelaticall by a Scripture right endeavour to entaile unto the Crown, yet has his Majesty often disavowed; nor did ever a King practice it upon the *a English*, but at last he sufferd in that just right which was abused, to let in the opportunity.

*A good King (sayes King James) acknowledges himself ordained for the people, having received from God a burthen of Government for which he must account; He thinks the greatest honour to consist in the due discharge of his calling, employes his study*

to procure the welfare of his people ; and as their naturall Father and kindly Master thinks his greatest contentment in their prosperity, his best security in their love, subjecting his own private affections, and appetite to the weale and standing of his subjects ; ever thinking the common interest his chiefe particular : R. p. And after a happy and famous reigne he dies in peace, lamented by his Subjects, admired by his neighbours, and leaving a reverend renown on Earth, he obtaines a Crown of eternall felicity in heaven : but invisa imperia nunquam retinentur diu. Sen. Harsh violent governments are of short continuance, for such as oppresse many are abhord by many ? Cuncta timet, qui cuncta Tac. ferit.



## The third Division.

### SECT. I.

*Of tender Consciences, and the Question stated.*

Passions like a weight down a steep descent, thrust into a motion, will after move themselves, and not acquiesce till they reach the bottome. Scripture knowledge has been long pent up, and now (upon the rupture of these times being suddenly let loose) without a seasonable boundary or direction, whereon to settle, men riot into all luxuriences of opinion, and apprehending some glances of this New \* Light, with much eagernesse they catch at all overtures, that pretend towards it; which again they as lightly disrelish, as they understand having a faculty rather to discern what is false, then wheres the right : So *ambulantes in circuitu* \* like wanton cattle which changing into a fresh pasture, lick here and there, and settle to no place certain, till they have assaid all, (when circkling perhaps to their first entrance) even there they fix as sweetest ; satiety even of *Manna* makes the

\* *Rutilans juvenis in caverna cerniscat.*

\* *Veni ambigus & magis quid vita et, quam cui sedit certus. Tacit.*



the giddy appetite of man to loath it ; and no principles being yet authorizd whereon to fasten and contract the wandrings of the mind, the vulgar take it for an implied liberty, that they may manage their Religion by the sway of their own reason, and so are apt (upon the uncertainty of what is truth) to erect a devotion to their single selves, proportionable to the shallownesse of their own judgements, suitable to their interest of estate, or the sence of such a teacher, or to have a speciall repute of holinesse, or to foment a faction, or to purchase the false glory of being *singular* : These exercises and ends are exorbitant, and necessary it is as well for the good of their own soules, as the publike quiet, that they bee reduced to order : To effect which the *Presbyteriall* Discipline (as is aforesaid) has a genuine aptitude, with some discreet cautions in the execution.

But amongst these multitudes, there are entire, pure, milde, simple, upright soules of candid dispositions, innocent deportments, harmelesse in designs, <sup>a</sup> meek-spirited, humble hearted *prope dei* men of God, whose whole conversations already are in heaven, whose non-conformity has no false Bias, no by-interest, God only is their object, and their end his glory, and with that, salvation ; Scruples they have but they are instructives, and arise out of a zealous <sup>b</sup> love to God, an only tendernesse to offend their Maker ; after whom they *pant* as the <sup>c</sup> *Hart after the brooks of water, languishing, sick of love, of love which is strong as death* ; jealous of his honour, anger, yea, with such a jealousy as is <sup>d</sup> *cruell as the grave, burning, as coales of fire, of fire of Iuniper, which many waters cannot quench, nor can the floods drown* ; Cordially desire they doe, yea, if it might stand with Gods honour and his justice, that the whole world were saved ; nay, and that perhaps with a charity infinite, flaming as that of *Pauls*, who wishd that he might be <sup>e</sup> *anathema*, accursed for his *brethren according to the flesh*.

Oh ! how they long that all were partakers of the sweet *mysteries* of truth, which they suppose is with them, consonant to their construction of the Word, which only is the *ipse dixit*, the rule whereby according to their best light, they squate their practices and opinions ; Submissive they are to what the

Law

<sup>a</sup> *Phil. 2. 15.*

<sup>b</sup> *Et Deus qui est ipsa Charitas amantem se non potest non amare*  
*Gerr.*

<sup>c</sup> *Psal 42. 1.*

<sup>d</sup> *Cant. 2. 5.*

<sup>e</sup> *Cant. 8. 6. 7.*

<sup>f</sup> *Ab aya & tignu sursum pono ; excrucialis ut diis inferis est devotus, Rom. 9. 3.*



Law imposes; and (being truly *Gospellary*) to suffer they are apter then to resist the *higher* powers; nor are they obstinate to contest their own, nor presumptuous to debase the sence of others; but most ready to entertaine any opportunity of better information; nor blush they to acknowledge a conviction, and upon satisfaction of their judgement to reforme their conscience; which till it *be so* (they with all humility) petition, that they may enjoy as *it is*, together with their birth-rights, the liberties of the Land; that the tenderness of their conscience may not reflect to the ruine of their Families, nor the *harmlesse* of their condition be interpreted a crime; contributing proportionably to the necessities of the *State*, either in purse, person, or counsell: not contriving any thing that may tend to treachery or division.

*My soule \* is amongst Lyons; I lie among the children of men that are set on fire, whose teeth are speares and arrowes, and their tongue a sharp sword, to David.* Yet should any man deny subsistence to a meek soule, qualified as aforesaid, hee were *leberide asserior*, barbarous some degrees beyond those expressions, or any that I can utter. Notwithstanding in a rough, rigid pursuit of a supposed necessity, of full, whole, active conforming, some are pleas'd to argue against a liberty in any thing, others for a liberty in all; which has degreed to such a height of unchristian rancour that the Papacy exults, the ignorant are hardned, and true purity is scandall: For of them multitudes there are, that either dread not the fire of *Hell*, or forget the Text that sayes, *he that calls his brother \* Foole, is \* in danger of it.*

*Psal. 57. 4.*

*Eras. Ad 1.*

*Mat. 5. 22.*

If any may take such liberty to quarrell, may not a third have a priviledge to reconcile? which is the design of this Discourse, insinuating that meane, which the more rationally and sober upon both sides intimate an aptitude to close in: In reasoning whereof these arguments (some of which have been by others hinted,) shall bee enforced to demonstrate this assertion, *viz.*

## SECT. II.

*That a tender conscience qualified as aforesaid, meerely, only as conscience ought, not to be enforced.*

<sup>a</sup> Rom. 14. 23. **H**E that doubteth is condemned if he eat, for *πᾶν ὃ ἐστὶν* that is not of Faith, is sinne; and good reason, for the agent over-rul'd by the feare of punishment, or the hope of profit, conformes outwardly, to that which inwardly he detests, his heart not concurring with the act; whereby hee becomes not only guilty of *hypocrisie*, seeming what he is not, but *selfe-ends*, to which he prostitutes that, which in his best sense he approves to be the Truth; <sup>b</sup> he is happy that condemnes not himselfe in that which he *allowes*; by the rule of contraries, he is wretched that *allowes* that which in his own heart he does condemn.

<sup>c</sup> Tit. 1. 15. <sup>d</sup> Rom. 14. 20. *ἀβυσσὸς καὶ κοιλὴ* <sup>e</sup> *proprie fig.* *Obstaculum in-* *via in quod n-* *currit ut hic in* *cord.* <sup>c</sup> 1 Ioh. 3. 20. <sup>f</sup> 1 Cor. 8. 12. <sup>c</sup> All things indeed are *pure*, but it is evill for that man that eateth <sup>d</sup> *ἢ ἀποκρινάται* with offence, or his heart checking; <sup>e</sup> he has confidence towards God whose heart condemnes him not, hee then whose heart condemnes him can have *none*; if none his proceeding (at the best) is vaine, and therein sinfull: Now then, if he that wounds, or is a stumbling block to a weak conscience, sinnes against Christ, how sinfull is he that compels a man against his conscience, and so to sinne, how sinfull is he that pretends to conscience, and yet complies.

<sup>a</sup> Rom. 14. 21. But note, that this *πᾶν ὃ*, *omne, quicquid* whatsoever is not of faith &c referres to the drift of the context, *sermōnes sunt accipiendi secundum subjectam materiam*. The Apostle seemes designedly through this whole chapter to argue this question; How a brother offending in things indifferent, not of malice, but for lack of knowledge, should be treated; and determines that he be gently dealt with, not proudly despised. 1. <sup>b</sup> Because, this notwithstanding, he is still a member of Christ; *there is one Law-giver that is able to destroy; who art thou that judgest another man?* 2. <sup>b</sup> Because he that is weak to day may be strong to morrow, so that hee may stand sure; for God is able to make him stand. 3. <sup>b</sup> Because none ought to put an occasion to fall, or a stumbling block before his brother, he that so does, walks

<sup>g</sup> Vers. 3. & 6.  
& 10.  
James 4. 12.

<sup>h</sup> Vers. 4.  
<sup>i</sup> Vers. 13. &  
15. & 20. 21.

walks *uncharitably*, to destroy him for whom Christ dyed; nay, *cruelly*; to value things indifferent above the salvation of a brother. 4. <sup>k</sup> Because Gods Kingdome consists not in these *outward* things; but in righteousness. &c. 5. <sup>1</sup> Because our whole practice ought to be in things that concerne *peace* and such as tend to edifying. Having thus lectur'd to the strong he intimates to the weak, what danger he is in, if he acts rashly upon the example of others <sup>m</sup> *ἡσυχάζοντες*, *hesitants*, doubting, wavering in his conscience; that he condemnes himselfe, <sup>n</sup> *καὶ ὁ*, for all that is not of faith, is sinne; all, in things indifferent, doing or not doing whereof, there is still a possibility of salvation: If the thing be in it selfe necessary, directly, or by apparent consequence derived from the word, such as cannot bee undone without *sinne*, or breach of *saving* duty, it falls not under the force of the Apostle, or the drift of these arguments, which are enforc'd only so farre as the *tender* conscience of a Christian, meerely as *conscience*, and so farre, this is condiscended that it may, by all that argue it.

Force is punishment, now punishment is not just, unlessse the offence be voluntary either *actu*, or *defectu*; *non est nocens, quicunque non sponte est nocens*, but he that believes according to the evidence of his own reason, is necessitated to that believe; for reason, bee it *verum* or *apparens*, (which steers a man in all his actions) over-rules him to believe so; nay, should he professe the contrary, it cannot be cald *believe*: for it is impossible for a man to believe otherwise then his reason tells him that he ought; even those things which are supernaturall, and above reason, it is great reason that he submit to without reasoning: and hence the rule *qui rationem in omnibus quatit, rationem subvertit*, but to submit really when reason is *in opposito* is impossible; hence then that which in a mans judgement seemes to be agreeable to Gods word, is his judgement in point of conscience; and to enforce him against that, were to enforce him to forgoe the essentials of a man, to disclaim reason, which so long as he is a <sup>n</sup> man according to his measure he is necessitated to keep, and keeping it, he is necessitated to such a judgement; which makes his submission to it not voluntary, *Ergo* not to be enforced.

<sup>n</sup> *Rationale est proprium quatenus modo, Arist.*



Now this necessity be it either morall, or naturall, is still necessity; if it arises from any obliquity or perverseness in nature, tis not meerly conscience, and so without the question; If it arises from cleare judgement without by-end, it is not voluntary; nor can it be retorted, that though Gods Word binde a man to such a duty, yet if his perverse judgement agree not with the Word, by this argument he ought not to be punished; For where Gods Word binds, the indifferencie vanishes: Make that evident, and the argument will vanish with it; and evident it will be, if it be in *fundamentals*, and things necessary to salvation; against which if any man contest, tis for more then conscience: He is (as the Apostle sayes) a <sup>a</sup> Heretick, and condemner of himselfe; he has by-aymes, or he could not contest so evident a truth; if so, hee believs his Reason, and that is voluntary, and so punishable.

<sup>a</sup> Tit. 3. 10, 11.

<sup>a</sup> Act. 17. 11.

<sup>b</sup> Mat. 24. 4.

<sup>c</sup> 1 Ioh. 4. 1.

<sup>1</sup> Thes. 5. 21.

3. Those of <sup>a</sup> Berea are memoriz'd more noble for that *κατα-  
διέμεραν*, they daily searched Scripture: <sup>b</sup> Take heed that none deceive you, was our Saviours, and <sup>c</sup> *Try the spirits, Prove all things* were the Apostles: And why so? If there be not a faculty in the soule to judge whether *the thing be so*, and by that judgement to satisfie the conscience: If men must comply to that sence which seemes contrary to the judgement, why waste they time to search at all? were it not better without search to injoyne *implicitly* submission to that sence, to which at length he must be enforced to submit? How differs this from an implicate faith? Searching proving can be of no use, but to rack the conscience, puzzle it with those scruples, which had it not searched, it might have *blindly* swallowed: Direct *Tantalising*, to preach a poore soule into so much liberty of Scripture, as must beget his torture, not his satisfaction; either prohibite him to search at all, or let him be sensible of some benefit by search; *Ad vana & inutilia, Lex nec Dei, nec hominis cogit.*

*Tantalus a la-  
bris sitiens,  
fugientia captat  
Flumina—Hor.*

*Objeſt.* If it be argued that water is given to cleanse, or quench the thirst, not to suffocate; if a man of his own proper folly will plunge himselfe beyond his depth, he perishes by the error of his *owne* rashness; the lawfull use of Scripture is commendable, but he that abuses this liberty unto wantonness, has no injury if he be reduced into his *medium*.

*Anſw.*



*Ansiv.* And be he reduced. that so abuses it, wilfully, maliciously, wantonly : we argue for tender soules that search with meeknesse and humility ; that search as they are commanded <sup>a</sup> πάντα, all things, and all Scripture, for <sup>b</sup> πάντα, all is profitable that the man of God be perfect ; *In foro exteriori*, or things temporall, there is a boundary, how farre a man may wade, yea and he has a power *within himselfe* to confine or enlarge his pace ; but there is no limit in the Scripture, how farre we may inquire ; neither is depth of judgement, nor <sup>c</sup> measure of grace in a mans owne power ; Tis now the time when men shall be *taught of God*, and such daily are added to the Church <sup>c</sup> τὸς σὺζομένους, which should be saved ; such whose hearts like that of *Lydias*, the Lord not man had opened, *nelle credere est mercede gratie* : Diversities of gifts, differences of administrations there are, but all this worketh one and the selfe-same spirit, <sup>d</sup> καὶ ὡς βουλεται, as he will ; In morall vertues indeed there is *habitus electivi consistentis secundum rationem*, but God gives grace, yea <sup>e</sup> πάντα, every good gift comes downe from the father of lights, and that *freely* without any desert, act of ours ; so that he that does so plunge himselfe, does it in the search of that which he is commanded to search ; errorr perhaps there may be in his judgement, or a defect in grace, both which should be rather *pityed* and *prayed for* then reproached, lest we seem to charge God, either with injustice or unadvisednesse, for that he has not (sutable to our *blinde sence*) more equally, or more fully distributed that which is his *free* gift, God is not ingag'd to worke miracles, or to inspire at the pleasure of his Creatures.

<sup>a</sup> 1 Thes. 5. 21.  
<sup>b</sup> 2 Tim. 3. 16.

<sup>c</sup> Ephes. 4. 7.  
<sup>d</sup> 1 say 54. 13.

<sup>e</sup> Act. 2. 47. qui  
salvi fuerunt,

Bez. Act 16. 14.  
Deus non tantum est causa

moralis aut mentalis

causa ulosa conversionis humane,

sed physica.

<sup>f</sup> 1 Cor. 1. 17.  
<sup>g</sup> 1 Cor. 3. 8.  
<sup>h</sup> Eph. 2. 8.

4 The genuine *proper* instrument to raunge a soule to a true knowledge, is the word <sup>a</sup> ; Faith it comes by hearing not compulsion ; no conversion, but there fore-went a preaching ; when <sup>b</sup> Peter spake those words the Holy Ghost tell on all that heard it ; 3000. soules at one Sermon : <sup>c</sup> Philip preached Jesus, and the Eunuch beleaved : Twas Christs commission <sup>d</sup> Go and teach ; teach them to observe all things that I have commanded you, not compell them ; <sup>e</sup> Upholding all things by the Word of his power, and indeed the powerfull operation of the Word has been ever such a miracle, as truly argues Christi-

<sup>a</sup> Rom 10. 17.  
<sup>b</sup> Act. 10. 41. &  
11. 21. 24. &

2. 41.  
<sup>c</sup> Act 8. 37.

<sup>d</sup> Mat. 28. 19, 20

<sup>e</sup> Heb. 1. 3.

anity to be of God: In the mouth of *Stephen* it could not be resisted; while *Christ* spake to the travellers, their hearts burnt & within them; others at the hearing of the Word *κατενύγησαν τῇ καρδίᾳ*, were pricked in their hearts; for the Word of God is quick and powerfull, sharper then any two-edged sword piercing even to the dividing asunder of the soule and spirit, a discerner of the thoughts, &c.

The Disciples had *ἐξουσίαν* *licentiam*, *authoritatem*, *jus*, *authoritatem* to preach by *Christ's* Commission, but *δύναμις*, power to carry on the worke, they had not till the Holy Ghost came upon them: The Word is the power of God unto salvation, whereof the efficacie was such, that *Paul* was not ashamed, for the wicked he shall consume with the spirit of his mouth, with the brightnesse of his coming; But *his Flock* he shall feed like a Shepherd, he shall gather the Lambes, young Christians, in his arme; he shall carry them in his bosome, tenderly; he shall gently leade; not destroy with the sword those that are with young: Now to inforce a tender conscience (that heares and reads the word) to conformity, prevents the Word of its operation.

5. The Gospel has also a peculiar way to reduce the disobedient, tis a gentle one but powerfull, only *Desertion*: withdraw from such a one that he may be ashamed; he that will not receive *Christ*, is not worthy of *Christ*, in that he has punishment enough: admonish him often; if he continue obstinate, reject; Go thence, shake off the dust of your feet; Leave him to the hardnesse of his heart: If his conscience be not truly right, it will check; if it be damnable, it will grow lewd; and then it is no longer conscience; if not, then may the sword be usefull.

6. Tis possible the way that is enforced to, may be erroneous; tis as easie to instance that Synod, Councell, Parliament, that has mistaken, as that which has not; one repeales that which a former upon grounds of policie and religion has established, both cannot be in the right, for truth alters not in point of conscience with the age or climate; Tis as naturall to erre, as it is to be a man: Is there a precept that any such shall be infallible, or a president that any have been so; tis not much more then an age, since that this State enacted that forme of worship, which is now generally exploded, and those conditioned

f *Act.* 6. 10.g *Luke* 24. 32.h *Act.* 2. 37.i *Heb.* 4. 12.k *Mat.* 28. 19.l *Mar.* 16. 17.m *Act.* 1. 8.n *Rom.* 1. 16.o *2 Thes.* 2. 8.p *Isa.* 11. 4.q *Supra* Sect. 11.r *2 Thes.* 3. 6.s *1 Tim.* 5. 20.t *Titus* 3. 10.u *Mat.* 10. 14.v *Vid.* *Divis.* 1.w *Sect.* 10.x *Humanum est errare.*y *1 Eli.* 2.

ored men were resented as the troublers of *Israel* by a publike  
 fence, which are now honoured as the onely holy ; Tis not im-  
 possible, but that a *new* light may discover a necessity of farther  
 reformation, nay we see it already contested, and that neither  
 by unconsiderable persons, nor persuasions ; wee cannot be  
 more confident of our truth, then were our arcessors of their  
 errors ; nor can we depose our lives for the defence thereof,  
 with a greater chearfulness then did they ; nay then we daily  
 see others doe, upon principles that are *opugnans* unto ours ; If  
 this age be freed from superstition, and has attained a greater  
 liberty of knowledge, why may not *some* in this age have a clear  
 evidence then others, why may not the *next* age have more  
 then *all* ; A single *Micaiah* proved 400. Prophets to be sedu- 1 King. 12. 6,  
 cers ; not that it is so probable but that it is not impossible, *ab*  
*esse ad posse* is a good consequence ; God has fixed no certaine  
 time, nor is it in the Gospel that this identicall age is that very  
 time which must discover the whole truth ; Nay *hic in parte*  
*solum cognoscimus*, we can discover but in part, *Umbra in lege,*  
*Im gora evangelio, veritas in caelo.* Tis in heaven onely that we  
 shall see as we are seen : There shall we be perfectly happy, be-  
 cause there onely we can perfectly know what, and how it is to  
 be so ? He therefore that here presumes he has the whole, and  
 nothing but the truth, argues himselfe to be as highly *insolent*,  
 as hee does the rest of all man-kinde, to be *ignorant*.

Since then there is no assurance but that which is establi-  
 shed may *possibly* be erroneous : How preposterous is it to in-  
 force a soue not onely to forsake his conscience which may be  
*truth*, but also to ingage his conscience contrary to his owne  
 reason in that way which may be *error* ; the point not of pri-  
 vate interest, but salvation being in question ; and the non-  
 conformity (if it be mischievous) reflecting only (in way of  
 reall prejudice) upon himselfe and his owne soule.

Unto which sence onely these arguments are intended ;  
 meaning by *conscience*, such a ones as is already *infra ecclesiam*  
*Christianam*, and so within a possibility of salvation, and that  
*merely* without relation to any reason of State, which resenting  
 it as destructive to the publike, it falls under another notion  
 then *merely* conscience ; therefore in the case of temporall im-  
 positions,



positions. as oathes &c. if the higher powers shall impose any as a *Shibboleth* or discovery of affection for the security of the publike none are injur'd, if they are enforced either to accept those oathes or to with-draw; their refusal implying a dis-rellish and an aptitude to thwart the way that is authorized, unlesse otherwise they can give satisfaction of a full compliance

\* *Et ratio doctis,*  
necessitas barbaris,  
mas gentilibus  
& ser s natura  
ipsa ser. p. sit, ut  
vim injuriam,  
periculum qua-  
vis ope & car-  
ite a d capite &  
corpore propul-  
sorent. Cicer.  
<sup>a</sup> *Mat. 10. 16.*

to the thorow end and intention of the oath; \* *Ratio doctis,* &c. Tis essentiall to all creatures to endeavour their owne safety; and Christians are as sheepe among Wolves, and therefore lesion'd to be as wise as Serpents. as well as innocent as Doves; more reason have they to prevent mischief, then others to in-force it; he that has no cause to offend the tender conscience of another has just cause to provide for his owne preservation; Those *jura publica*, publike interests (if they bee truly so) are not to bee determined by the Rule of private.

### SECT. III.

*What exorbitancies in the exercise of conscience, are apt and necessary to be restrain'd.*

**I**N one that scruples to conforme are considerable his *disposition*, his *opinions*, and his *practice*; particularly thus:

1. If his judgement be unsteddy, of an unconstant disposition, fann'd to a new sence by every breath of wind; clouds without water, carried about with every tempest; <sup>a</sup> *seductionibus suis se se oblectantes*, sporting himselfe in his owne deceivings, beguiling unstable soules; not enduring sound Doctrine, but after his owne <sup>b</sup> lusts, heaping to himselfe teachers having itching eares; being <sup>c</sup> *ἀμαθῆς* and *ἀσκητοί*, unlearned, not settled, wresting and perverting the Scripture to his owne destruction: *Qui non cadunt in constantem virum vani sunt timores astimandi*. So the Heathen.

2. If his opinions be destructive to the *fundamentals* of Christianity, subverting the ever approved articles of faith, that

<sup>a</sup> 2 Pet. 2. 13.  
*ἐντροπιδίας  
gloriantes flep.*

<sup>b</sup> 2 Tim. 4. 3.  
<sup>c</sup> 2 Pet. 3. 16.  
*Iude 13.*



that faith which except every one keepe holy and undefiled, without doubt he shall perish everlastingly : c There is a sinne unto death, *Non pro illo dico ut roget*, d that can never be forgiven, therefore never to be prayd for, ergo not to be permitted.

c 1 Io' n 5. 16.

d Mat. 12. 31.

3. If his opinions be inconsistent with the fundamentall government of the State, such as seares up the sinewes of all Society and good order ; encourages him upon all advantages to make a fraction in the bonds of *peace* and *love* ; like those, *Nulla fides cum hereticis*, no faith with Protestants, for so they judge us ; that the Pope has authority to dispense with oathes and ingagements ; That all Acts are lawfull which conduce to support that which advances their Religion ; a principle of the Iesuits.

4. If he be a meere *Statist* in Religion, moulding it to his interest of ambition, greatnesse, profit, &c. to ingrosse a confluence of votarists, to denominate a sect, like *Diotrephes* to have preheminence, *Et dicier hic est*, to be gazed at as a man popular, gracious, eloquent, much frequented ; to ingage the favour of such a person that has power, *uti foro*, to follow the fashion in Religion, and change it as we do our clothes for more warmth or more respect.

5. If his practice be factious, busie, active to undermine the worship that is established, despising government, presumptuous, self-willed, *not afraid to speake evill of dignities* ; murmuring, complaining, walking after his owne lusts, obstinate, peremptory in his way, to the confusion of all others ; If (not content with the quiet and peaceable enjoyment of his conscience to himselfe and God) out of a fiery, indiscreet zeale he shall hurry into extravagancies, tending to discompose the order of Religion and the State ; These and the like, &c. oust their persons of protection by it, and subject themselves to punishment, as other evill doers that offend the Law : This the Apostle seemes to intend ; Of some wee must have compassion h *διακονοῦμεν*, making a difference ; Others wee must save in feare i *ἀρπαζομεν*, forcing, plucking them out of the fire.

f 2 Pet. 2. 17.

g Jude 16.

h Jude 22. 23.

He that argues for a peaceable injoyment of the conscience  
I unto

unto *some*, intends not a confusion unto *all*; or that his tender-  
 nesse to the private, should reflect to the injury of the publike,  
*Suum cuique incommodum ferendum est potius, quam de alienius  
 commodis detrahendum, &c.* Nor let any pretend conscience,  
 when he acts confusion, for if the Devill gets that *For*, he is  
 invincible in that man; and can hurry him into any mischief, e,  
 upon the same principle; if it suffice to say the conscience di-  
 states, and injoyes to such a practice who can question any  
 exorbitancie, if he but sayes tis conscience; Nay, with what  
 spirituall weapons is it possible to beat the Devill out of the  
 heart when he possesses so stedfastly the conscience, that it ad-  
 mits no discourse, to batter it: or can give repulies with a plaine  
 affirmative, *that tis his conscience.*

b: 2. Epist. 4.

Beza suppos'd it to be *Diabolicum dogma finendum esse unum  
 quemque ut si volet. pereat*; Diabolicall to permit a man to de-  
 stroy himselfe with his owne errors, much more to destroy  
*others*; doubtlesse the Magistrate has more conscience to pre-  
 vent a publike mischief, then another can have conscience to  
 foment one: And were there some awe over such extravaganc-  
 cies, men would be induced to recollect themselves (from the  
 delight of venting novelty) to examine the *old* truth, and upon  
 inquiry to unmask their errors; Multitudes there are that  
 by false prejudice, triviall feares, nay and the Devils subtilty are  
 prepossessed and terrified from search, who perhaps were they  
 gently over-rul'd, to inquire further, would soone relent their  
 misconstructions, and blesse the meanes and opportunities of  
 clearer information.

b Austin.

c Jerem. 50 5.

*Magna est veritas & prevalebit*; Truth discovers it selfe to  
 him that approaches towards it; *Facile se per seipsam defen-  
 dit*; No cloud can so obscure the Sun, but at last it will breake  
 forth and display it selfe, but not to him that designedly *shut*  
 his eyes, muffles himselfe, or quarters in a dungeon, as doe the  
 Romanists: b *Qui fecit se sine te, non salvabit se sine te*; Hee  
 that intends for *Sion*, must set his face c *thitherward*; and hee  
 that will know the truth, must make inquiries: He that pre-  
 sumes he has enough of truth, neither knowes what truth is,  
 nor is truly sensible of his owne *weaknesses*: He that lyes idle  
 and is carelesse of the truth, is as unworthy of *Reason* as hee is  
 un-  
 sen-

unfensible of his happinesse above a beasts. Now that such exorbitancies must be restrain'd let us enquire the Oracle; That of *Josiah*, and the like precepts or presidents out of the Old Testament are quarrell'd at, and perhaps not without cause, as to the ease in question.

For this *new* everlasting Covenant, this Covenant of peace, this *better* Testament written in the heart, suits not with the formes and circumstances of that literall old one, peculiar to the stubborne Jewes, which by this new and living way is now *καταλαινόμενος*, abrogate, vanished dissanull'd. Some Texts shall be offered from the New. I would (sayes *Paul*) *ἀποκόψονται*, they were even cut off that trouble you that is, that so trouble you by false perswasions, that ye who did *εὐνομεῖσθε* well, do not obey the truth; Again, many there are that are disobedient, vaine talkers, deceivers, &c. *ὅς τις δὲ ὁμιλεῖ*, whose mouths must be stopped by sound Doctrine, if it be possible, but *οportet*, it must be stoppt, and convinc'd *ἀποτομῇ* *abscisse*, cuttingly, (*severely* is but a metaphor) one way, if it may not be another; therefore in the same Epistle does hee againe insist, *ἀιτιατὸν ἄνθρωπον περιστῆναι*, that is, reject, curse a man, *ἀρνησάμενον* *ad eligendum*, that is, an Heretick, one that is apt to chuse damnable opinions *\*a* thing numbred among the works of the flesh; for such a one is perverted, sinneth, being *αὐτοκατάκειτο*, condemned of himselfe, becau'e saving truth is but one, and in it selfe so evident, that it convinces the conscience, and he that perverts it, sinnes against his conscience. Lastiy, observe how the Angel of *Theiagra* was rebuked, *ὅτι ἐὰν*, because he *ἔπαυσε* that is Prophetsie *διὰ τοιοῦτον* and *πλανῆναι*, to teach, and to seduce the servants of the Lord.

Hence these conclusions doe result.

1. That such Teachers, and Practises in Religion, there may be that are to be cut off, whole mouths *οportet*, must be stoppt, who must be rejected, may not be suffered to seduce.

2. That such as are to be so dispos'd of, must be *troublers*, *perverters*, *hereticks*, and *seducers*; so that nothing of this reflects against a tenderneſſe to a quiet harmlesſe conscience.

3. That such as are authoriz'd to cut off, reject, to stop, and not to suffer, are enabled to use such *means* as may compleat the

*1 say 55.3. & 61.8.*  
*1er 32.40 & 31.31.33. & 50.5.*  
*Ezek. 37.26. & b Hel. 7.22.*  
*c 1er 7.18. & 8.13 ab a' p d & d Gal 5.12. 1x scindantur, ita ut sint rebiles ad nocendum Bez. c vers. 7.8.*  
*f Tit. 1.10. 11. 12. ab i' p d & s'ema us o'ib' u' rare, vel loquen- tem reprime. e.*  
*2 Ver. 11. ab a' p d & t' em' u' scindat.*  
*h Tit. 1.10. a' p d & a' t' e' u' de- 1. cor, repello.*  
*\* Gal 5.10.*  
*i Rev. 2.20 do- cere, & deviare. a' p d & u' heretor.*



Tit. 3, 10.

work ; admonitions , perswasions if it be possible ; if men be obstinate, then the sword : and this imply'd y by the Rule, *Concesso aliquo id concessum videtur sine quo concessum consistere non potest*, God that requires the end, grants means to attain unto the end ; to require that of man, which man has not power to execute , would return the command nugatory , and God improvident, which were blasphemy to imagine.

Now this restraint reflects not any thing upon conscience meerly as conscience, but upon those unintermitted miscarriages in the exercise of conscience, tending not only to the scandall of Religion, to the subversion of the weale, but confusion also of the State, in the good whereof every person has an Interest.

## SECT. IV.

*That the lawfull power or Magistrate, is the only competent Judge, and correcter of exorbitancies in the exercise of conscience.*

NOT any that is endued with reason more then passion, but will close in this discourse ; yet every man has a naturall disposition to shift extravagancies from himselfe and out of a certaine, *ειδωλια* love of his own way pretends some colours, that it is the best ; *suus cuique mos est genuinus* ; which springs from an ignorance of our weakneses , wee descend not directly into our selves ; nay, it were a degree of great ability could wee doe so ? because yee think yee see, therefore are yee blind, sayes<sup>b</sup> Jesus : In truth they see best, that are blind in their own opinion ; yet they that are blind, in their own opinion see best : But should every man be admitted to be his own judge, the world would soon dissolve to its ancient

<sup>a</sup> *Nemo in se tentat descendere.*

<sup>b</sup> *Ioh. 9. 41.*

\* — *Rudis indigest. q. moles,*  
*Ovid. Met.*

\* *Chaos*, yet no man would be guilty.

Know we then, That *Order* has a resemblance to that providence by which the world is governd, is as essentiall as *society* to the happinesse of man.

That to preserve good Order, God has expressly ordaind *Magistracy*, some to be Commanders, others to be subject, this he did



did when there were but two, <sup>c</sup> Adam was to rule, *Eve* to <sup>c</sup> Gen. 3. 16. obey.

That Magistracy is to be esteemed as that which does partake of a *Divine* Sovereignty, therefore are they called <sup>d</sup> Gods; <sup>e</sup> Rom. 13. 1. for there is no power but is of God, <sup>e</sup> the powers that be are ordaind of him, and must be submitted to, for the <sup>f</sup> Lords sake, for conscience to his ordinance upon penalty of damnation. <sup>d</sup> Psal. 82. 1. <sup>e</sup> Rom. 13. 1. <sup>f</sup> 1 Pet. 2. 13.

That one kind or forme of Magistracy, more especially then another, God has not commanded, though perhaps commended, but that power which, by the fundamentals of a Nation is established to be the *Higher*, is the Ordinance of God, and accordingly to be obeyd, otherwise were all governments that concurre not in the same forme, violaters of Gods Law.

That no forcible intrusion, violence, or subtilty can establish such a power, for so might a powerfull thiefe pretend a right, <sup>\*</sup> nor is the conscience obligd to obey it as the higher power in any commands, but those which it exercises within its *fundamentall* jurisdiction. <sup>\*</sup> Extra territorium jus dicenti non pareatur impune.

That every power that so exercises within its due authority must be obeyd by *all* within its jurisdiction by *every* soule, and to *every* ordinance that it makes <sup>\*</sup> *omni humanae creationi*, every Ordinance of humane making; <sup>†</sup> Rom. 13. 1. <sup>\*</sup> Qui omne dicit nihil, nec neminem excludit. <sup>†</sup> 1 Pet. 2. 13.

If we enquire now who is the Judge of *all* exorbitancies, and who has power to regulate in *all*, tis evident that it is that power which by the fundamentals of a Kingdom is authorizd to establish Laws, and see them executed; that power which bears the sword, to preserve the *good* to correct the *evill*, and so respectively from the highest to the inferiour: This is that power which is obligd in duty to take care, that we may lead a quiet life and a peaceable, in all godlinesse, and in honesty: Now if this power be not the only Judge what tends to peace and godlinesse, what to disorder, what is evill, what is good? how can he know to advance this, suppress that, encourage the *one*, to correct the *other*. <sup>Rom. 13. 3.</sup> <sup>1 Tim. 2. 2.</sup>

If such a legall power shall authorize within its jurisdiction Ordinances that are not just, though Religion requires us not to *act*, yet it commands us not to *resist*; we must obey God

God rather then men, that is wee must rather suffer by *man*, then disobey *God*; he that requires wee should not obey an unjust *command*, enjoynes also, that we should not resist a just power; that is, a power executing according to its authority, for we obey not the higher power because it is worthy, and worthily commands, but because it is the *higher power*, not because it is *good*, but because it is *true* and lawfull. The higher power is Gods Minister sometimes to convey a mercy, if it govern well: sometimes a vengeance if it govern ill; what everhaps, so long as it is a just power, and not inroaching unjust authority, it must be suffered, as we doe *sterilitatem, & imbres & cetera natura mala*: The Jewes had a Law that whosoever cald himsele the sonne of God should die; twas an unjust one, yet twas a *Law*, and Christ the only Sonne of God submitted to it.

*Facit.*

*Ioh 19:7.*

Submit, that is either *agendo* or *patiēdo*, actively or passively, doing what the Law requires, or suffering what the Law imposes: he that requires us to submit to, not to resist the power of man, enjoynes us not to disobey the Will of God, nay, to obey his univerially, others as they comply to his, *Charles the Ninth* offerd that brave Prince. the Prince of *Condé* his choise, whether he would goe to *Masse* (as twas the Law) or goe to perpetuall banishment, or imprisonment? *What*, replies he, *To goe to Masse is simply unlawfull, therefore will I not chuse that, To chuse imprisonment or banishment, I cannot, for it will imply a guiltinesse in my selfe; you are the higher power, inflict on me what you please, I am prepard to suffer*: If we doe well and suffer wrong and take it patiently, this is acceptable unto God; hereunto are we called, for Christ also suffered for us, leaving us an example that we should follow his steps; *οὕτως ἐστὶ τὸ θεῶν*, so is the will of God, that by well doing, we should put to silence the ignorance of foolish men, as free, and not having your liberty for a cloak of maliciousnesse, but as the servants of God.

*D. Remasse obfer.*  
*p. 93.*

*1 Pet. 2. 20.*

*Vers. 21.*

*Vers. 15.*

*Vers. 16.*

*a Sta. 26. H. 8.*  
*8.*

*Exe Mark 17.*  
*1877.*

A Prince is cald a *Caput Ecclesia*, the Head of the Church *metaphorice*, as having the Sovereignty of externall government over those men of whom the Church consists; he is *Caput politicum*, but the *mysticall*, or *ministeriall* Head, of the *inavisible*

invisibile universall Church is *only* Christ, from whom the who'e body has an influence of grace, spirit and life; to his commands universally we must *comply*, though the commands of the Magistrate (as is aforesaid) we may not *resist*.

Answerable to this sence is there a harmony of Confessions from all the Reformed Churches; *All men of what dignity, state, or condition soever ought to be subject to the Magistrate in all things*, This the *French*, *Har. Confess. Art. 39. Sect. 15. p. 58.* This sence has been of late so well enforc'd, that I shall but *actum agere*, to adde more, suffice it only, that the quotations at leisure be perus'd.

*Confess. Ausp.*  
*art. 5. Helv. lab-*  
*ter Confess. cap*  
*30. Bohem. cha.*  
*25. Belg. art 36.*  
*p. 588. Sax. Art.*  
*23. p. 193.*

## SECT. V.

*Considerations to induce to meeknesse, and humility.*

Nothing is more desirable then a cordiall *unity* of all the World if it were possible, more especially of such as have a sence of God which might bee easily effected could the stronger Christian incline to *meeknesse*, and the weaker to *humility*; both qualities most suitable to the life of *Jesus*, most consonant to the simplicity of his Gospel, most comfortable to the soule, most important to the publike; To enforce which, a peculiar Treatise, and a more genuine Artist would be seasonable, something to allay the fire and fury of the *Pulpit*, and that the passions of the *Vulgar*; we have one Sermon of our Saviours, and that one would end the quarrell could all the rest (both here and there) be silent, or at least awhile but paraphrase upon that.

*Mat. 5. 6. &*  
*7. chap.*

Suffice it, the remainder of these endeavours to hint in bricte some rationall considerations, which every active soule, may revolve in his owne thoughts, apply respectively to his owne person, and improve in his life and conversation.

*[To temper the stronger Christian with the spirit of meeknesse, and with charity.*

i. Consider, That true Christian charity thinks *no evil*; It both judges and does to others, as it would be judged and

*1 Cor. 13. 5.*



and done unto; how then can he that makes a conscience, condemn another, for doing so? he that makes none, how should he condemn that, which he knowes not what it is?

He that has no by-interest of his owne, has lesse occasion to surmise that others have; he that aimes at Interest can have no good end, when he judges others: Certainly, he that has no false Bias, but is carried on to tendernesse out of love and feare of God, if hee may not be countenanced in his error, yet he ought not to bee reproached for his *zeale*: Is any scandalized that another is more scrupulous to displease God, more carefull of his actions then himselfe; certainly, tis *acceptum*, not *datum*, and hee has little comfort in his own way, that diverts his devotion to persecute the harmelesnesse of others: it seemes that he would doe ill, rather then not be doing.

2. That all such as concur in the essentialls of Christianity, are *infra Ecclesiam Christianam*, and for that even *quoad hominem* as to man, are not to be excluded a possibility of salvation, as no heathen is *quoad Deum* as to God. The wayes of God are not within the ken of man, he has set bounds to our judgement, but not to his own power; God (sayes that pious Doctor) condemnes not for any more then he has reveald, as some have only the Law of nature, so are they not condemned for worshipping God according to the Law of *Moses* or the Gospel, but simply and only for breaking the Law of Nature, *They that sinned without the Law shall be condemned without the Law*. At the last day shall no more be laid to their charge; this you knew, this you broke; He then that pursues his conscience according to what hee knowes, if God will not condemn him, how dares man; all must grant that he who keeps his conscience in things *indifferent* may be savd; but none can deny, that he that acts against his conscience in things of the *same indifferency* condemnes himselfe.

3. That all men have neither an equall measure of illumination, but the *spirit* as the winde blowes, when, how, and where it lists; nor have all men an equall *depth* of judgement; It lies not in us to dive deeper with our reason then nature has inabled us, nor to be more fully inspird then God pleases: He therefore that reproaches a man that is not wilfully obstinate,

for

D. Preston of  
Humiliat on,  
Serm p. 215.

Rom. 2. 12.

Nota.

Iob. 3. 8.

for his incapacity stricks at God, who is the disposer of his gifts : did we beare a due respect to God, we would be content to wait his leasure ; if any man be otherwise minded, God shall in time reveale even this unto him ; nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. *Phil. 3. 15, 16.*

4. That Christ is the Head of the *whole* Church, which though it has many members is but one body, into which by one spirit, they are all baptizd, and those members hath God set in the body as it hath pleased him ; but no one member ought to despise another, or to say, I have no need of it : all the members, yea, even those which seeme to be most feeble are necessary : what though one esteemes one day above another ? what though another esteemes every day alike ? what though one believes, he may eat all things, and another who is weak eateth herbs, let not him that eats, despise him that eateth not, nor he that eats not, despise him that eats ? *God hath received him, to his own Master he must stand or fall, yea, God is able to make him stand.* *1 Cor. 12. 1, &c.* *Rom. 14. 1.* *1 Cor. 12.*

5. Such therewere, and now are, that <sup>a</sup> are unskilfull in the word of Christ, yet they were ordered to have *milke*, and not be enforc'd to starve for want of *food*, because their stomacks cannot digest *strong meats* : strong meat belongs to such as are of *full age who by reason of use, have their senses exercised to discern both good and evill.* Such therefore as are weak in the faith receive, but <sup>b</sup> *μὴ εἰς διακρίσεις διαλογισμῶν* not to quarrell at his doubtfull thoughts ; <sup>c</sup> those that are strong ought to beare the infirmities of the weak, and not to please themselves : Let every one please his neighbour to his good for edification ; he that may bee chargd for deficiency in some things, may perhaps deserve praise for his proficiency in others : let those good parts for which he deserves, qualifie in relation to those he wants. *a Heb. 5. 13, 14.* *b Rom. 14. 1.* *c Rom. 15. 1, 2.*

6. God accepts according to what a man hath, not what he hath not, but principally his eye is upon the heart : If sincerity be there, God may dispence with some infirmity, so it be not willfull, in the act ; <sup>d</sup> I knew (sayes God, to *Abimelech*) thou didst this in the *simplicity* of thy heart, therefore have I withheld *d Gen. 20. 6.*

held thee from sinning against me ; what not sinne, and yet he took *Sara* from her Husband ; doubtlesse it had been a sin in another, which was not imputed to him, by reason of the innocence of his intentions ; *In amicitia honesta, mensura est dantis propositum, sic in amore Dei* ; The widdowes mite is more commendable then the vaunting act of *Ananias* and *Saphyra*, though they sold all their possessions, and laid the mony at the Apostles feet ; c This poore widdow (sayes Christ) cast more in, then all they that have cast into the Treasury, not more in respect of quantity, but *more* in respect of heartinesse, for shee cast in *ἅλον τὸν βίον*, her whole Life, her Soule and all. Christ valued her according to her intentions.

c *Mat. 12. 43.*

*Pro Rabir.  
Posth. Cic.*

c *Sola Deos re-  
quat clementia  
nostris. Claud.*

*Cic. de Orat. lib.  
1.*

7. *Satis est homines imprudentia Laesos non erigere, urgere vero jacentes, aut precipitantes impellere inhumanum* ; To provoke by obloquy such as through weaknesse are faine, is not comely, but to insult over such as are dejected, and to urge them upon courses that are desperate, is inhumane ; God is all goodness, and we sympathize his nature in nothing more, then in doing good unto his *Image* ; nor is any thing to nature more agreeable then to assist *Consortem naturæ*, a creature that partakes of the same nature : He that does good to any, makes himselfe master over him to whom he does it ; it argues courage and magnanimity, whereas *cruelty* is a most certaine evidence of cowardize : *suus cuique modus est tamen magis offendet nimium quam parum* ; hee that inflicts more then is moderate, offends more then hee that inflicts lesse ; the first acts upon a loftinesse of stomach, the other upon a goodnesse of disposition.

Now if in civill affaires, mildenesse be so commendable, much more is it in cases of the Conscience, where the error reflects only to his injury that so erres, concernes only his owne soule, where it is grounded upon so holy a design as the service of his maker, only upon a tenderesse to displease him, and to work out more securely his owne salvation ; if it be managed by any other interest, I am not his Advocate.

8. Persecution, of all others, is most monstrous in a Christian, who is lesse fond to love his enemies, to blesse them that curse, to doe good to them that hate him, to pray for such



such as shall despightfully use him : Tis the heathen way to propagate their impostures ; the simplicity, meeknesse, innocency of a Christian, distinguishes him from the worshipper of a feigned Dicty, and begets a reverend esteeme in the hearts of the most prophane ; *Lam vera humili semper* Sen. in Thyeste. *conspicit viro* : nor yet is *rigidnesse* any probable way to beget a *unity*, it inflates the passions with anger, which swell to bitterness and revenge, as wine making drunk the soule, which being so, is destitute of soundnesse in the judgement, so that instead of endeavouring to comply, it studies reasons to justify his Non-conformity, and to brand the cruelty of his persecutor, which degrees from matter of religion to a cause of interest, and thence arise those factions, warres, and counterminings in a State ; attributing to their party praises, to the contrary accusations, interpreting all occurrents at their owne pleasure, as it may serve to inhaunse their interest, and confound their adversaries : all that are averse are accounted wicked, yea, all that intimate any thing of good concerning any of them, are suspected to adhere : And this arises from the violence of passion and spleen, which has corrupted the understanding so, that it cannot judge according to the *truth* of things. Now if men dealt mildly, and only by persuasions, especially with such as have any true zeale to goodnesse, there would in time grow society, commerce, and mutuall respect ; and so frequent opportunities of clearer information : The most certaine way to overcome, is to *give way*, *Pare & Impera*.

9. Though there be a non-conformity in things indifferent, yet it subverts not that *Unity* which is the Interest of *England* : The root is the same, which gives *both* nourishment, and the same principles are concurd in to obstruct the common Adversary, *the Interest of Rome* ; against which none will be more ready to ingage their lives and fortunes, then those that are most conscientious. So long as the heart is right and reall to the State, without engagement to any forraign Power, we need not fear any treachery, or correspondence with the Enemy : An acting Muscical Unity is not necessary in the Church, though it be upon a Stage : The heart can send up Incense in any posture ; leave every man a liberty in that, which may accommodate him best to

edifying, which may yeeld his soul the aptest opportunities of enlargement : How can such triviall differences in the formes of worship, reflect to breed confusion in the State, unlesse that contrariety and compulsion ingender animosities.

Dr Willet synop.  
controvers. pro-  
pe finem.

Those severall Orders of Monks, Priests, Jesuits, in the Church of *Rome*, are different in their Rules, which every one respectively may practice without reproach, or mischief to the Foundation upon which they are all built : nay, they have contrary tenents which are justified by succession in their respective Orders, sometimes with bitterness ; yet for that they agree in the *Root*, they are not condemned ; or should they be, perhaps the remedy would be worse then the disease : Though we may not partake of their superstitions, yet let us endeavour to practice their discretion : *Fas est & ab hoste doceri.*

10 Such quiet tender consciences, may be under a Presbytery without confusion ; we must distinguish between such as make a conscience, and have a sence of Grace, and others that know not what it is. If the first be in some errour, *persuasion* is the proper expedient to reduce them : for the other, some *Coersive*. Many there are *mera abnegationis* or *prava dispositionis*, some ignorant, others obdurate, not a few notoriously prophane ; upon such persons let the power of the Presbytery be exercised, to inforce them to the Church, for information : How can the word operate, if men will not admit of an opportunity to hear, or at least to read ? In a Christian State men many not be permitted to continue Heathens : He cannot be truly conscientious, that knowes no God ; and he does but pretend to conscience, that has not grace to use it. Without a Presbytery, multitudes of these there will continue, who will value the losse of a dayes-work, above the operation of a months Sermons ; nor will they ever adhere to any one Congregation unlesse they bee compeld : Sufficient will be the toyl of that Discipline to regulate persons of that quality, besides those that are factious and exorbitant : To which work all persons that are conscientious will (without doubt) contribute their assistance ; and for this use a Presbytery is most apt and necessary.

Rom. 12. 1.

11 No man ought to think of himselfe more highly then he ought, but to think soberly, according as God hath dealt to every

every man the measure of Fayth ; Be not high-minded , but  
 condescend to men of low estate ; Let no man bee wise in his  
 own conceit, lest pretending to correct the errors of another,  
 he aym to unlade his own passions, to establish his own sence :  
 He that presumes most, may fall ; Twas sayd of *Saul*, there is  
 none like him among all the people, yet shortly after hee was  
 cast off : and *Paul* a persecutor, became a chief Apostle. God  
 knows to what he has intended every man and we least know  
 what we are, or what we may be, what ere we are.

*Verf. 16.*

*1 Sam. 10. 24.*

12 Lastly, know that the servant of the Lord must not *strive*,  
 but be gentle unto all men, apt to teach, patient, in meeknesse  
 instructing those that oppose themselves, *if God peradventure*  
*will give them repentance to the knowledge of the truth* : He must  
 not give offence in any thing, that the Ministry be not blamed ;  
 but he must approve himselfe in much patience, by long suffer-  
 ing, by brotherly kindnesse, by love unfained. Let us not there-  
 fore judge one another any more, but use our judgement ra-  
 ther in this, that no man put an occasion to fall, or a stumbling  
 block before his brother.

*2 Tim. 2. 24.*

*2 Cor. 6. 3, 4.*

*Rom. 14. 13.*

## SECT. VI.

*Considerations to induce a tender Conscience to confor-  
 mity, and submission.*

Consider, that though tis possible that what is or shall be  
 authorized, may be erroneous, yet tis farre more probable  
 to be the truth then the private sence of any : when two or  
 three be gatherd together in Christs name, he promises to be in  
 the midit of them, doubtlesse not lesse effectually if *many* be so ;  
 especially if those *many* be impartiall, unbiased, voyd of selfe-In-  
 terests : Nothing indeed can be acted, but a spitefull wit may  
 wrest it to intend an interest, and nothing can be so full of inter-  
 est, but a subtle wit may so manage it, as to seem to intend none.  
 Therefore in our judgement of Interests, we ought to be dis-  
 creetly cautious, lest affection over-rule us to be *uncharitable*  
 unto some, and *partiall* unto others : Now it is one prime sym-  
 ptome



promote of candidnesse and integrity, not to be obstinate, to be apter to submit to the sence of *many* then to *abound* in our *own*.

2. Tis not only rationally that we submit to those that are in probability more rationally, more knowing then our selves, but it is also <sup>a</sup> enjoynd that we submit to those that are *over us in the Lord*; Obey *ταῖς ἡγεμενικαῖς* those that are your leaders, submit your selves, for they watch for your soules, as they that must give account: Therefore did God give us Apostles, <sup>b</sup> Pastors, Teachers &c. That henceforth wee be no more children *tesseled about* with the wind of every doctrine; not that we should with a blind devotion submit impliedly to their *sence*, but that we should not presume too obstinately upon our *owne*; nay to bee swayed totally by our own sence, is a kind of blind submission to it.

3. We must not explode circumstances in the form of worship, on'y for this, that they have been exercis'd in the Church of *Rome*, no more then we should decry Scripture, because the Divell quoted it; *Comede dactylas, & projice foras duriciem*: Eat the Date though yee cast away the stone: The abuse of a thing is mischievous, reject that, and not the lawfull use: should we forbear the old Churches till wee erect new, our devotions would grow as cold, as our purses empty; which we should not more repent then we should be scot at for our indiscretion: He that refrains a place, because the superstitious or prophane frequent it, by the same reason should depart the world because they have and doe inhabite it. A candid ingenuity should no more refraine places then he should discourses, that are contrary to his, for that were to prevent other men, means to be convinced, or himself, if he be in error: He that totally separates, denies the Word a meanes to operate; if all doe so, the publick Minister may in short time preach singly to his Clark.

4. It is not possible, nor indeed necessary that our practices should be in all things modeld by the *Primitive*; *Distinquendum est de loco, tempore, & personis*: All things amongst the brethren were in <sup>a</sup> *common*, as well to testifie to the Jewes the sincere unanimity of believers, as in that scarcity to provide, that none might be diverted by worldly cares from a constant *promulgation* of the Gospel; Their Assemblies were in *private*

<sup>a</sup> 1<sup>st</sup> *cf.* 5. 12. 13.  
1 Cor. 16. 16.  
Heb. 13. 7. 17.

<sup>b</sup> Eph 4. 11. &  
13. 14.

*Contraria juxta se posita magis elucescunt.*

<sup>a</sup> *Act.* 4. 32.

*uate*

vate to avoyd the persecution; they taught sometimes in <sup>b</sup> the field, on the shore, in the Marker, as they dar'd make use of an opportunity, or gaine an audience: The Apostles themselves *laboured* to get a livelihood, that they might not be <sup>c</sup> burthen some to the brethren, and so in that *embrio* of the Church *discourage* Converts; they baptizd in *Rivers*, having no authorized place, apt to receive the multitudes that came at all times, and upon all occasions &c. But as the Church encreas'd, and won upon the Civill Magistrates, it rallied it selfe into <sup>d</sup> *decency and order* upon those generall rules of the Apostles: That Order which he not only enjoynd, but <sup>e</sup> *joyed* in when he beheld; it gives luster and *sets off* the Ordinance, whereas confusion gives occasion to the Adversary to speake <sup>f</sup> *reproachfully*: The Divell and his instruments are of themselves too apt to contemn *holy* things, and to catch at all opportunities that tra-duce the good way; it becomes us therefore by peaceable proceedings to take off the *occasion* of reproach, as we tender our own quiet and their conversion; for if we are divided about *God*, we shall harden *men* in their prophanneffe as if we did co-operate with the *Divell*: The times primitive were necessitated to do some things not so orderly, which is not tollerable in us, who may doe otherwise, yet professe the Gospel, since the Gospel is authorizd by the *Lam*.

5. Men naturally are inclin'd to embrace and improve a *novelty*, *Cunctarum novitas gratissima rerum*: The Spirit cannot be without *action*, wherein it is truly *celestiall*, the nature of which is to be in perpetuall motion; it catches at all overtures that are *strange*, that thereby it may seeme more knowing then is ordinary: Besides, the newnesse of a subject entertaines the spirit with *variety* of contemplations, which tickle and delight the fancy. Now when the affection is posses'd (and something passionately) it musters up the whole strength of *reason*, to make good what it affects, whereby the party is disabled sagely and discreetly to enquire into the *naked* truth of things, being bias'd and engaged within himselfe, to one side more then t other, — *Male cuncta ministrat Impetus* — where there is Passion, nothing can be well effected; Let us consider the disadvantages we are *cast* upon, when we entertaine a *novelty*

*Act. 16. 13.*  
*2. 11. 5. & 17.*  
*2. 16.*  
*1 Cor. 11.*

*1 Cor. 14. 40.*  
*2 Cor. 6. 14.*

*1 Cor. 2. 9.*

*1 Tim 5. 14.*

*Ovid lib. 3. de Ponto.*

reely, and beware lest seeming to imbrace a *truth*, we doe it not to indulge our *affections*, and thereby commix with *error*.

6. Men alſo covet naturally things *prohibited*, and are ſoone gluttred with what they at liberty poſſeſſe; yea, difficulty to obtain, increaſes the deſire, and the pleaſure is the greater when it is attained with difficulty, yet no ſooner have we that pleaſure, but it as ſoone growes nauſious and unſavoury: therefore is a *Pro bet* (though never ſo excellent) without honour in his *own* Country, where hee is known, and has been freely heard: The Iſraelites loathd that *Manna* which not long before they murmurd for, and deſire old Leeks and Onyons, which they had diſguſted; A mans avarice encreaſes with his *plenty*, few there are that can bee happy, becauſe they are *ever* coveting; never content with that which they enjoy—*nec voto vivitur* *uno*; But the buſie appetite is ſtill working to beget its own *torment*; ſo that the deſire and the *fruition* are alike painfull: Nay, we are *ad fallendum noſmet-ipſos ingenioſiſſimi* witty and induſtrious to deceive our ſelves; we labour with as much vehemence (under the gloſſe of *Good*) to beget our own diſtraction, as we ſhould tranquillity; the more aſtive, nimble, piercing the ſpirit is, the more apt it is to embroyle it ſelfe with doubts and diſputations, *Magni errores non niſi ex magnis ingeniis*; Great wits have ſtarted all the Hereſies that ever were, as great minds have fomented all great changes, *Nihil ſapientia odioſum acumine nimio*: To a diſcreet wiſdome nothing more noxious then ſharpeſſe of ingenuity; Lo here a hugh weakneſſe in moſt men, by corrupting the candidneſſe of their own nature; *For God made man wiſe, but they have found out many inventions*.

It becomes then a diſcreet ſoule to ponder his aptitude to theſe weakneſſes, and *may* lay them, conſidering that we ought not to ſeek for \* things that are to *hard* for us: to be more ready to heare, then to give the ſacrifice of *foſles*; had wee leſſe *curioſity* we might perhaps have more grace; he that has a meek humble ſpirit, and purſues his conſcience with a ſweet, calme, quiet devotion, is not the leaſt in† the ſight of God, and feelles moſt of earthly comfort.

In negotiis ſu  
negotia ſu  
Sen.

\* Eccl. 5. 1.

† 1 Pet. 3. 4.



7. *Hoc tantum scio, quod scio nihil*, I know only this (sayes *Socrates*) that I know nothing; he was the wisest amongst the wise, and this the most rare effect of all his wisdom, that he was sensible of his own ignorance; Had we capacity to apprehend how little we know, how much there is to be known, how shallow are our own judgements, how deep the discovery of Truth, we would be more wary ere we entertaynd new opinions, lesse precipitate to cast away our old; *He that thinks he knows something, knowes not yet, what he ought to know*; Instance that person which has not sometimes defended some opinion (even to the engaging of his credit) wherein he has thoroughly seemd to satisfie himselfe and others, which he has not afterwards retracted, upon discovery of a clearer truth; he that truly ponders how oft he has miscaried in his own judgement, would be more humble, and presume the lesse upon it; especially since there are such multitudes (that are rationally as himselfe, and suppose themselves to have as much of grace) that oppose his sence. even to bloud or banishment.

Error also has a rare *fucus* to give it glosse and varnish, *Ogni me dagliu ha il suo riverso*, There is no reason but has a contrary one, nor, no truth but the contrary may be made to seem as specious; nothing is so incredible, but art and ingenuity will make it probable; *Nil tam horridum & incultum quod non splendescat oratione*; Nothing so horrid, and dishonest, but may be colourd as a wrinkled face with painting, which may delude the sagest judgement, even to the engagement of affection: Of all things wee may dispute alike, Truth and falsehood enter at the same organ, afford as plausible Arguments, and are maintained with the same instruments.

Now then since our own judgements are so untrusty, Truth so difficult, error so dangerous, it becomes a discreet soule something to cast down the pride of his own thoughts; to adhere to such as probably are more sound, not lesse sanctified: *In dubiis ignari fundamentum est, si cetera convenient, non discrepare*: In things doubtfull and indifferent, he grounds well that concurreth with a publike sence, if other things agree; that which most agree to, is presumed to be for the good of most; & what advantages the publike, has an influence of good upon the private.

2<sup>d</sup> Pet. 3. 16.

8. Even in <sup>a</sup> Scripture are certain Texts *ἡ ὁὶ ἀνεμάτοις τῶν* in which are some things *hard* to be understood; *which the unlearned and the unstable wrest to their own destruction, as they doe other Scriptures*: Things must be compar'd with things place with place, sence with sence; *Ex antecedentibus, & consequentibus sic optima interpretatio*, therefore is the Scripture the best expounder of it self: Now who is *sufficient* for these things? doubtlesse every unprepared apprehension has not capacity to digest them, nor any without *time*, for serious and sad debate within himselfe; revolving the severall expositions, sences, and disputing them with such as doe the like; should we ground opinions upon the expresse letter of some Text, we should make the Scripture to it selfe as *contrary*, as it is in truth harmonious: nothing misguides the vulgar so much as not being sensible of this truth, they often catch at some one place, which seemes to import their sence, and that they enforce with vehemency as a truth; now let a sounder judgement check them with a Text that crosses, they are distracted with the supposed contradiction, and traduce the Scripture, or him that argues, when the error truly is in his want of search and study, and so of apprehension.

Besides the *Originall* (which is the only word) has in it self a peculiar force and emphasis, which by reason of the barenesse and insignificancy of the vulgar language, cannot receive (upon translation) a full enforcement and delivery of the proper and genuine sence; some words extend to such a significancy as cannot be reached in English, some perhaps are extended farther then the Originall; tis true, speciall providence and universall consent has deriv'd the Originall to us untainted; but some translations must be *corrupt*, if some be right, for some there are that contradict: that which the Romanists avow, in prime things doth differ from the Protestants, and our first and last translations doe not totally agree.

What will the *unlearned* doe? what text soever they expound, tis taken by an implicate faith, to be according to the Originall? How then dare they presume upon their own sence in points of difficulties, when they urdge a doubtfull Text? How can they say, this is the sence of God, which perhaps is his sence that so translated it.

Be-

15 Besides, *contemporanda expositio est fortissima*, That sence which a Text was taken primitively in, is the Truth; the age of those that were *inspired*, had most truth: the age that came next, must needs partake a relish of the same; though in processe (for private ends, and by the Divells art) it was corrupted: Now the sence of the times primitive and their wayes of exposition, is imparted to us in the Languages of the Learned, which want their significancy also in translations; nay and many of those Authours may be abused, many Fathers fathered, and it requires a studious ingenuity, to hunt out through the obscure mazes of time, the true Originall, when, how, wherefore, and by whom; The *Decrees* of those first Counsells (rare, learned holy men being assistant, most of which did justifie their doctrines by their blood) are worthy to be perusd, and searched unto the bottome; Can the unlearned doe this? Is learning (that every Age has honoured) to be contemnd? Nay, is it not probable, that we shall all degre to barbarisme, *if it bee so*? Shall we be secure that we have any thing of God? Yea, the very Heathen Learning is a grand ornament, but *Divine* Learning acquired with study, toyle, and time is essentially necessary to the man of God; unlesse we could secure, we were inspired as were the Apostles, who neither wanted it, nor was it then so needfull, there being no age of Christian practice before *them*; but we have many before us, as well to take instructions from, as to beware of.

This is urgd, not to discourage, or dissuade the ignorant from the search of Scripture, but to advice them to be *cautions* how they doe so, that they doe not presume; not to confound themselves with things that are too hard, nor <sup>a</sup> to be rash with <sup>a</sup> *Ecc. 5. 2.* their mouths; enough is *evident*, by all concurr'd in, by none contradicted, to make the man of God *perfect* <sup>b</sup>; espertially such <sup>b</sup> *Heb. 13. 9.* as desire to bee established with *Grace*, and not with doubts which nothing profit them, that are therein busied: <sup>c</sup> *Twas a* <sup>c</sup> *Jude 13. 18.* true Prophecie and (tis fear'd) it reaches these dayes, if they be <sup>19.</sup> the last, *That there should be mockers, who walke after their own lusts, These be they* <sup>d</sup> *οἱ ἀποδιόκτες*, who separate them- <sup>d</sup> *Qui segregant* selves sensuall, having not the spirit; to whom is reserved the *gani s. i. fos.* blacknesse of darknesse for ever.



9. Tis true, He that has not <sup>c</sup> the Spirit of Christ is none of his, and none can judge what this Spirit is but he that *feeles* it : for the <sup>f</sup> *naturall* man receives not the things of Gods Spirit, nor can he know them, because they are spirituallly discern'd: He that has this Spirit, has a spirit within him that beares <sup>e</sup> *witnesse* that he is the *Child* of God, and he that scoffs at this expresseion, bears certain witnesse that he is *none*.

But all have not this Spirit that pretend unto it, there is <sup>h</sup> a *Spirit of error*; the Divell who is Gods <sup>i</sup> Ape, can transforme himselfe into an Angel of light, and does too often; he has his <sup>k</sup> *ψεύματα*, and his <sup>l</sup> *μεθοδείαι*, his wyles, and subtle arts; which (fild with malice against God) he does contrive (with the best advantage upon his long experience of our infirmities) to destroy his *Image, Man*: But as then he is most enragd, so he is most busie when a soule begins to travell in the pangs of the *New birth*, then like the true <sup>m</sup> Dragon he watches to devoure that child as soone as it is *borne*, because he knowes he is passing into a condition wherein ever after hee is hardly to be prevail'd with. Now then this poore soule he works upon with its own tooles, in that way which is most sutable to its own proceedings; contriving so, that it may strangle it selfe as the Ape her young ones, by its own embraces. He works that glorious sence of its new happinesse, those joyfull exultations of the heart, and those excellencies extraordinary into *spirituall pride*, into a wanton fond opinion of its own worth and graces, into a sence of speciall and immediate *inspiration*; for the Divell is not ignorant how to frame an artificiall quickning, motion, mock-inspiration; and so to temper, colour, and infuse it, that the soule (finding a sudden change in nature, something various from its old deadnesse of heart, a more lively sence of a seeming way to God) presently ascribes it to be an *evidence* of its new-birth, of a *now* immediare calling, and then begins to presume upon its *unfalling* good estate, applies all the promises to it selfe, contemns its neighbours as if all were reprobate, neglects the expresse *Word*, or coynes out of it false doctrines sutable to that sence which Sathan does invent; and so upon pretence of revelation puzzles it selfe, and the ignorant vulgar people, as if it had so much *essentially* of God, as to dictate another Gospel.

Upon

Vpon the strength of which fiction, that man is apt to act any thing that supports his *own* sence, which he supposes will conduce to advance the Cause of God : But as he that depends upon meere downright honesty as the scope of his Religion, is an Atheist, so he that soresents Religion, as to think all things honest, that conduce to it, is a Divell : what villanies have been practised upon this lewd principle ? witnesse the massacre at *Paris*, the *Valtoline*, the *Powderplot*, and this of *Ireland* ? Of all monsters beware of such a one, for he has a warrant dormant in his own conscience, at will to be a villain, to be trecherous. The spirit of Truth doth *bonum, bene*, that which is good, a good way; he that does evill that good may come of it, his \*damnation is just. But the spirit of Errour is full of faction, reviling, reproaches, one spirit enveying against another, this traducing that, as not from God, when both are from the Divell ; who by this new Art is likely to reap a greater harvest, then hee could ever by his beaten husbandry of Atheism and prophane-nesse : for he that with this engine is ensnared, is more desperate to be recovered, because he is not, nor hardly can be made *sensible* of his danger ; for that which chiefly encourages him (besides his seeming inspiration) is a sence of his *uprightness* in his way, that he is not so prophane or lewd as he was, or most men are ; that his thoughts are still on God, that hee neglects his Trade (even to the ruine of his family) with zeal to his Devotion ; when (God knowes) such *strictnesse* may be still a counterfeit of the Divels, yea and the man that practises it, not be sensible that it is so:

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Can we beleve that the Priests of *Baal* would have so cut and gasht themselves in zeal, had they not really thought that *Baal* had bin God ? and would the King of *Moab* have sacrificed his sonne, but that he thought he should atone his God. So *Curtius*, and the two *Decii*, that to appease their Gods, devoted themselves to an immediate death : To urdge examples of as constant strictnesse, search the Fraternities in *Muhumetism*, nay the Brotherhoods in the *Indies*, nay some Frieries among the Romanists, some *Anchorites*, some *Hermites* in the wildernesse, who daily purify themselves (as they suppose) with torments, and afflictions ; oppresse none, are apt to pleasure all,

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2 King. 3. 27.

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keep a settled firm devotion, to the ruine of their healths without sence of any thing but their *beards*, without other care of the world, then to provide sustenance. which too, they take of charity, and so much only as is necessary to keep a *being*. Never was man of a more holy life then *Arrius*, or of late *Arminius*, none ever more conscientious in his way : The Divell well knowes that zeal and strictnesse is the only *bait* to draw others to the *net* : every man approves of him that restraines himself from the delights of nature, which are so desirable, that none is supposed to desert them, without a hearty sence of pure devotion, and that there is something of truth and excellency in that way which perswades to do so.

Strictnesse of life then is no infallible evidence of the true Spirit ; the Divell can imitate the works of God, and can manage what he works to his best advantage ; with great providence therefore are we from God advised <sup>a</sup> not to *beleeve every spirit, but to try the spirits, whether they are of God ;* Not <sup>b</sup> to be *high minded, but to fear ; To beware of false prophets that come in sheeps clothing,* when inwardly they are ravening wolves. But how shall these be knowne ? our Iesus tels us, by their *fruits* : Now the fruits of the true spirit are expresse ; <sup>d</sup> *Love ; Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meeknesse, Temperance, not to be desirous of vain-glory, not provoking, not envying one another.*

10. In religion there is *εὐσεβεία*, *ἀσεβεία*, and *δεισιδαιμονία*, Piety, Atheism, and *metus superstitiosus*, superstition ; though in true pure worship wee cannot exceed, yet in that which is indeed superstition, there is a defect of the right way ; This word properly intends such as are <sup>c</sup> *righteous overmuch, overwise, curious, timorous in Gods worship,* which is a most pernicious disease of a *weak* minde, that is so amaz'd, frighted with horror, feare, that it can enjoy no quiet : he apprehends God as anxious, froward, pettish, prying into our actions, after the manner of a *humane* Iudge ; He is never satisfied, jealous that he has never done enough ; and therefore thinks that he had as good done nothing : he labours to flatter, importune appease God with multitude of words, many offerings, indeed deals with God more mechanically, mercenarily, then a man would

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24. 24.

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doe with a man of honour ; faines every act to bee a miracle, easily beleeves such as are suppos'd by others , receives all things ( though purely naturall, and left to meanes ) as immediately ordaind by God ; his own fond passions, humours, weakneses, he childishly applies to God, who is infinite, indefinite, wisdom, goodnesse, purity, perfection : This vanity causes him to cast about for *new* ordinances, *new* wayes, *new* lights, as if he yet knew nothing that did please ; to attribute every bad accident to some miscarriage in the forme of worship ; To separate from the Congregation, lest it defile by reason of prophane men in it ; He thinks nothing is well, but what he thinks is so ; yet ask him whar that is, and he is to enquire.

This man serves God basely, unworthily, as he would a man, for his ends, — *quæ nisi metu non placet* — he feares either to lose what he has obtained, or hopes to enjoy good by it as victory, health, wealth, salvation, or heed not worship.

Now a true Worshipper feares God for the *love* he beares him, serves him because he is only *excellent*, honours him as the only *Good*, like the Spouse who is commended because she did *amare in rectitudinibus*, she did love with a *right* love, with a heart free debonaire, generous, chearfull, filiall, fixt, resolv'd, confident : The forme of worship he values as meere accident, *quæ potius ad morem quam ad rem pertinet*, as a thing exercis'd for our selves not God, for humane unity, as a help to accomodate in the way of *edifying*, not as service, and therefore he contests not for those outward things, makes no divisions, stirres no doubts, accepts it as *it may be* with convenience and the Law.

Provided it be such, as makes no *embargo* betwixt his heart and heaven, straiters him not in his contemplations ; leaves him free liberty to re ire within himselfe, to elevate his soule, to cast himselfe into an extasie of pure, hoïy, unpolluted raptures of the Spirit: twas good advice, *Be not righteous overmuch, neither make thy selfe over wise ; why shouldst thou destroy thy selfe ?*

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12. Lastly, *Unicus Dei cultus est, non esse malus*, godlinesse is only profitable ; *If any man consent not unto who some words,* 1 Tim 6. 3. 4. *the words of Iesus, and to the doctrine which is according unto godlinesse, he is proud, knowing nothing, doting about questions, strifes of*

of words, whereof comes envie, railing, evill surmising, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gaine is godlinesse; \* whereas pure Religion and undefiled before God is to relieve the poore, to visit the fatherlesse and widowes in affliction, to relieve the oppressed: y The end of the Commandement is charity, out of a pure heart, of a good conscience, and faith unfeined, from which some having swarved are turned aside to vaine jangling.

Rom. 2. 6.

\* Vers. 8. αὐ  
ἐπέθω irritō,  
ταρεῖν.

God will render to ever man according to his deeds, To them, who by patience in well-doing, seek for glory, and honour, and immortality, eternall life: \* Τοῖς ὃ ἐξαιδέας, But to those that are contentious, wrangling, irritating, and doe not obey the Truth, indignation and wrath.

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FINIS.

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Imprimatur.

April. 11. 1645.

John Downame.

7. *Hoc tantum scio, quod scio nihil*, I know only this (sayes Socrates) that I know nothing : he was the wisest amongst the wise, and this the most rare effect of all his wisdom, that he was sensible of his *own* ignorance ; Had we capacity to apprehend how *little* we know, how *much* there is to be known, how *shallow* are our own judgements, how *deep* the discovery of Truth, we would be more wary ere we entertaynd *new* opinions, lesse precipitate to cast away our *old* ; *He that thinks he knows something, knows not yet, what he ought to know* ; Instance that person which has not sometimes defended some opinion (even to the engaging of his credit) wherein he has throughly seemd to satisfie himselfe and others, which he has not afterwards *retracted*, upon discovery of a clearer truth ; he that truly ponders how oft he has *miscalied* in his own judgement, would be more humble, and presume the lesse upon it ; especially since there are such multitudes (that are rationally as himselfe, and suppose themselves to have as much of grace) that oppose his sence, even to bloud or banishment.

Error also has a rare *fucus* to give it glosse and varnish, *Ogni me dagli a ha il suo riverfo*, There is no reason but has a contrary one, nor, no truth but the contrary may be made to seem as specious ; nothing is so incredible, but art and ingenuity will make it probable : *Nil tam horridum & incultum quod non Cic Parad. fol. 1.* *splendescat oratione* ; Nothing so horrid, and dishonest, but may be colourd as a wrinkled face with *painting*, which shal hoodlude the sagest judgement, even to *conclusion* : Of *all* things organ, afford as plausible Arguments, and are maintained with the same instruments.

Now then since our own judgements are so untrusty, Truth so difficult, error so dangerous, it becomes a discreet soule something to cast down the *pride* of his own thoughts ; to adhere to such as *probably* are more sound, not lesse sanctified : *In dubiis ignari fundamentum est, si cetera conveniunt, non discrepare* : In things doubtfull and indifferent, he grounds well that concures with a publike sence, if other things agree ; that which *most* agree to, is presumd to be for the good of *most* ; & what advantages the publike, has an influence of good upon the private.

8. Even



22 Pet 3. 6.

8. Even in a Scripture are certain Texts *in ois bñi disvnta riva* in which are some things hard to be understood; which the unlearned and the unstable wrest to their own destruction, as they doe other Scriptures: Things must be compar'd with things place with place, sence with sence; *Ex antecedentibus, & consequentibus fit optima interpretatio*, therefore is the Scripture the best expounder of it self: Now who is sufficient for the e things? doubtlesse every unprepared apprehension has not capacity to digest them, nor any without time, for serious and sad debate within himselfe; revolving the severall expositions, sences, and disputing them with such as doe the like; should we ground opinions upon the expresse letter of some Text, we should make the Scripture to it selfe as contrary, as it is in truth harmonious: nothing misguides the vulgar so much as not being sensible of this truth, they often catch at some one place, which seemes to import their sence, and that they enforce with vehemency as a truth; now let a sounder judgement check them with a Text that crosses, they are distracted with the supposed contradiction, and traduce the Scripture, or him that argues, when the error truly is in his want of search and study, and so of apprehension.

Besides the *Originall* (which is the only word) has in it self a peculiar force and emphasis, which by reason of the barenesse and genuineness of the vulgar language, cannot receive (up- as cannot be reached in English, *to be added to, such a significancy* ther then the Original; tis true, speciall providence, and universal consent has deriv'd the Original to us untainted; but some translations must be corrupt, if some be right, for some there are that contradict: that which the Romanists avow, in prime things doth differ from the Protestants, and our first and last translations doe not totally agree.

What will the unlearned doe? what text soever they expound, tis taken by an implicite faith, to be according to the Original? How then dare they presume upon their own sence in points of difficulties, when they urdge a doubtful Text? How can they say, this is the sence of God, which perhaps is his sence that so translated it,

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Besides, *contemporanea expositio est fortissima*, That sence which a Text was taken primitively in, is the Truth; the age of those that were *inspired*, had most truth: the age that came next, must needs partake a relish of the same; though in processe (for private ends, and by the Divells art) it was corrupted: Now the sence of the times primitive and their wayes of exposition, is imparted to us in the Languages of the Learned, which want their significancy also in translations; nay and many of those Authours may be abused, many Fathers fathered, and it requires a studious ingenuity, to hunt out through the obscure mazes of time, the true Originall, when, how, wherefore, and by whom; The *Decrees* of those first Counsellors (rare, learned holy men being assistant, most of which did justifie their doctrines by their blood) are worthy to be perusd, and searched unto the bottome; Can the unlearned doe this? Is learning (that every Age has honoured) to be contemnd? Nay, is it not probable, that we shall all degre to barbarisme, *if it bee so*? shall we be secure that we have any thing of God? Yea, the very Heathen Learning is a grand ornament, but *Divine* Learning acquired with study, toyle, and time is essentially necessary to the man of God; unlesse we could secure, we were inspired as were the Apostles, who neither wanted it, nor was it then so needfull, there being no age of Christian practice before *them*; but we have many before us, as well to take instructions from, as to beware of.

This is urgd, not to discourage them to be *cautions* from the ~~time~~ now they doe so, that they doe not presume; not to confound themselves with things that are too hard, nor <sup>a</sup> to be rash with their mouths; enough is *evident*, by all concurr'd in, by none contradicted, to make the man of God *perfect* <sup>b</sup>; especially such as desire to be established with *Grace*, and not with doubts which nothing profit them, that are therein busied: <sup>c</sup> Twas a true Prophecie and (tis fear'd) it reaches these dayes, if they be the last, *That there should be mockers, who walke after their own lusts, These be they* <sup>d</sup> *οἱ ἀποδοειζότες, who separate themselves sensuall, having not the spirit; to whom is reserved the blacknesse of darknesse for ever.*

<sup>a</sup> Eccl 5.2.

<sup>b</sup> Heb. 13.9.

<sup>c</sup> Jude 13.18.  
<sup>19.</sup>

<sup>d</sup> Qui segregant s. i. fos.

c Rom 2. 9. 9. Tis true, He that has not <sup>e</sup> the Spirit of Christ is none of his, and none can judge what this Spirit is but he that *feels* it : for the <sup>f</sup> naturrall man receives not the things of Gods Spirit nor can he know them, because they are spirituall discern'd: He that has this Spirit, has a spirit within him that beares <sup>g</sup> witnesse that he is the Child of God, and he that scoffs at this expression, bears certain witnesse that he is none.

But all have not this Spirit that pretend unto it, there is <sup>a</sup> a Spirit of error; the Divell who is Gods <sup>i</sup> Ape, can transforme himselfe into an Angel of light, and does too often; he has his <sup>k</sup> *schismata*, and his <sup>l</sup> *μεθοδους*, his wiles, and subtile arts; which (filld with malice against God) he does contrive (with the best advantage upon his long experience of our infirmities) to destroy his Image, Man: But as then he is most enragd, so he is most busie when a soule begins to travell in the pangs of the *New birth*, then like the true <sup>m</sup> Dragon he watches to devoure that child as soone as it is *borne*, because he knowes he is passing into a condition wherein ever after hee is hardly to be prevail'd with. Now then this poore soule he works upon with its own tooles, in that way which is most futable to its own proceedings; contriving so, that it may strangle it selfe as the Ape her young ones, by its own embraces. He works that glorious sence of its new happinesse, those joyfull exultations of the heart, and those excellencies extraordinary into *spirituall pride*, into a wanton fond opinion of its own worth and graces, into ~~is not ignorant and immediate inspiration~~ <sup>is not ignorant and immediate inspiration</sup>; for the Divell mock-inspiration; and so to temper, colour, and insufe it, that the soule (finding a sudden change in nature, something various from its old deadnesse of heart, a more lively sence of a seeming way to God) presently ascribes it to be an *evidence* of its new-birth, of a *now* immediate calling, and then begins to presume upon its *unfalling* good estate, applies all the promises to it selfe, contemns its neighbours as if all were reprobate, neglects the expresse Word, or coynes out of it false doctrines futable to that sence which Sathan does invent; and so upon pretence of revelation puzzles it selfe, and the ignorant vulgar people, as if it had so much *essentially* of God, as to dictate another Gospel.

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